

G/6a-e/E8

Shastan Stock

1 of 3

80/18

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SURVIVORS OF THE O-KWAHN-NOO-TSOO

In the latter part of September 1925 I was told by Wintoon Indians that two old women, sisters--one named Lottie, who came originally from Squaw Valley, still lived somewhere in the region about Dana in northeastern California. Believing that these old women might remember a number of words of the language of their tribe--the tribe formerly occupying the upper parts of McCloud River and Squaw Creek, and in the hope of locating them, I wrote to several forest supervisors and rangers of the surrounding region and also to the postmasters at Dana and Lookout.

As a result I learned that the old woman Lottie lives in the northern part of Big Valley not far from Lookout.

With this information in hand I set out on Oct. 1, accompanied by my daughter Zenaida, and drove to Fall River Valley, arriving on the 3rd and continuing northerly along the west side of Fall River Valley to Dana, where I learned

that one of the sisters--one named Rosa--was living on the county road about 4 miles north of Glenburn. After winding about among the big springs at the head of Fall River, I found her at the Tom Griffith ranch (now owned by her husband, a very old Achomawe Indian named Tom, and occupied also by his son-in-law, Davis Mike, with his wife and children.

No one was at home. After hunting about the place I made a circuit of an open field back of the house and found out-going footprints but no returning ones. So I followed the tracks to a small grove of oaks bordering a broadwater or lagoon on Fall River. Here I met old Rosa herself, returning with a bundle of freshly gathered basket willow shoots on her back. When I told her that I was looking for her she asked what I wanted. I replied, to talk about her people and get some words of her language. She was feeble and lame and walked very slowly, using a long walking stick.

She told me to go back to the house, to go right off, and go quick, and that she would come after a while. She did, and I learned much from her before she became too fatigued to talk more.

She said that her father was a Modesse from Big Bend but that her mother was born and raised in Squaw Valley and spoke the Squaw Valley language. This was the language originally learned by Rosa, but she spoke also Modesse, which is essentially the same as Ah-choo-mah-we.

During one period of her life she had lived with the Wintoon and had acquired their language also.

Years ago she had married old Tom, a full blood Ah-choo-mah-we, and for many years had spoken this language exclusively. As a natural result, when asked for a word in her language (her mother's language) she usually gave the At-choo-mah-we equivalent--that coming into her mind first. On being reminded of this, she sometimes gave the Wintoon

word and sometimes the word I wanted (in her mother's tongue). She is so old and feeble and was so fatigued from her long walk that it was impossible to continue. So I left, intending to return in a couple of days.

The next day I went to Big Valley and visited the At-wum-we rancheria about 3½ miles east of Lookout. Here I found the sister Lottie. She is an old woman, though not quite so old as Rosa, and much more willing to talk. But, like Rosa, she had forgotten most of her language. Nevertheless, I secured many words and much information of value.

Next morning, when I had expected to return to Rosa, I was prevented by heavy rain, which continued for two days--perhaps longer. The roads in this region are so muddy and slippery that it is unsafe to travel when wet; so we were obliged to drive home without completing the work.

I hope to be able next spring to return and bring the two old sisters together so that they may talk in their own (mother's) language, thereby remembering many words now forgotten.

DR. C. HART MERRIAM
RESEARCH ASSOCIATE SMITHSONIAN INSTITUTION
(E. H. HARRIMAN FUND)

ADDRESS: 1919 SIXTEENTH ST.
WASHINGTON, D. C.

SUMMER ADDRESS
LAGUNITAS, CALIFORNIA

WASHINGTON, D. C.
March 15, 1926

Postmaster
Glenburn, California

Dear Sir:

On February 1, in reply to your letter of January 22 complaining of inability to deliver packages sent to Rosa Ryan, I explained that she was the wife of Tom Ryan who lives with Davis Mike on the Griffith Ranch on the road a few miles north of Glenburn.

Not having heard from you since, I shall be obliged if you will kindly inform me as to whether or not the packages in question have been delivered.

Very truly yours,

C. Hart Merriam -

*The above mentioned
package has been delivered*

*A. W. Mclaf
Postmaster
Glenburn Calif.*

UNITED STATES DEPARTMENT OF AGRICULTURE
FOREST SERVICE
SHASTA NATIONAL FOREST



ADDRESS REPLY TO
FOREST SUPERVISOR
AND REFER TO

MT. SHASTA, CALIFORNIA

Z-Shasta

September 26, 1925

Ackd. Sept. 28, 1925

Dr. C. Hart Merriam,
Lagunitas, Calif.

Dear Sir:

Further reference is made to your letter of
September 5 to Ranger Reuben P. Box.

The other day there was an old Indian man who came into our office at McCloud and said that his name was John Auble and that his home was at Cayton, California. That is not far from Fall River Valley. Auble professed to have a sister whose name is Lottie and who lives in the Big Valley country, address Lookout, California. It is understood from him that Lottie is quite old and feeble. He also claimed to have another sister whose name is Rosie and who lives at Dana. Auble was asked what tribe of Indians he belonged to and he said that they all belonged to the same tribe, Pit River Indians. These Indians years ago lived somewhere in the part of the country around McCloud.

Ranger Frank Myers of Fall River Mills writes me as follows:

"Mrs. C. J. Austin of Fall River Mills tells me that this Indian woman they called Lottie used to wash clothes for her a good many years ago and believes she lives in Big Valley at the present time.

This Lottie and another woman named Lucie are supposed to be sisters, Lucie was Old Sisson Jim's wife. She lives on the Griffith place or was living there with her son a short time ago. No doubt Dr. C. Hart Merriam can locate them by calling on Mr. C. W. Hill of Dana, California.

(I am told that Sisson Jim is dead)".

Very truly yours,

J. R. HALL, Forest Supervisor,

Dictated by
Mr. Hall.

By Carrie G. Hurd Acting.

UNITED STATES DEPARTMENT OF AGRICULTURE
FOREST SERVICE
SHASTA NATIONAL FOREST



ADDRESS REPLY TO
FOREST SUPERVISOR
AND REFER TO

Recd. Sept. 28, 1925

SISSON, CALIFORNIA
MT. SHASTA, CALIFORNIA

Z-Shasta

September 16, 1925

Dr. C. Hart Merriam,
Lagunitas, Calif.

Dear Sir:

Your letter to Reuben P. Box at Hat Creek has been referred to me.

One of the old timers living here states that there was an old Indian woman named Lottie and that he believes, if she is still alive, that she is in the neighborhood of Dana. He does not know whether she is alive or not as she would be quite an old woman at this time.

I have written to the Ranger in that region to see what he can find out about her.

Very truly yours,

J. R. Hall
Forest Supervisor.

Amesd. Feb. 1, 1926
with full information

Jan 22/26
Glennburn Calif.

Mr C. Hart Merriam
Lagunitas Calif.

Dear Sir:

Please send 19¢ postage
for return of package sent
by you to Rosa Ryan not
known and not called for.

Yours truly
A. M. M. M.
Pactinacted
Glennburn, Calif.

DR. C. HART MERRIAM
RESEARCH ASSOCIATE SMITHSONIAN INSTITUTION
(E. H. HARRIMAN FUND)

ADDRESS: 1919 SIXTEENTH ST.
WASHINGTON, D. C.

SUMMER ADDRESS
LAGUNITAS, CALIFORNIA

LAGUNITAS, CALIF.

August 27, 1930

Postmaster
Cayton, California

Dear Sir:

Will you kindly tell me whether
or not an old Indian named John Auble is
still living at or near Cayton?

If so, I shall be greatly
obliged.

Very truly yours,

C. Hart Merriam.

I cannot locate John Auble. But the last
word of him was in Alturas, Calif.
Sorry to be so long in answering you but I have
been trying to give you a more definite reply -
Very truly yours!
John M. Bidwell
Postmaster
Cayton
Calif.

A'-te

Salmon in A'-te language
is said to be Ket-tar'-re
Gē-tar'-re ^{or}
Tat Wache.

My, mine

Okwanitsoo'

chap'-po ^(ka) ^{mother}
^{too'-too}

also Heentip people

Wintoon - chap'-poo ^{my} ^{mother}
^{too'-too}

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E'-tah'-chim (Hoofa name for New River tribe)

Tlo'-mah-tah'-hoi { their own name
New River tribe

Their words (Tlo'-mah-tah'-hoi):

{ Flicker (Colaptes) }
{ Killdeer } -- che-am'-min

Had no language

Tobacco -- Koo'-mah-tsa'-wah

Back basket (female) -- Han'-nah-me-shah'-tin

Small water dipper basket -- Kā-in

[Buried dead - said had to burn]

[Big - chā-o in chemar'-re-ko]

Knife -- Kā'-mutch-kah'-ni

Man -- Kā'-hash

Woman -- Chip-pah'-pi-nup-how

Acorns -- Kāp'-ne [Bear given as same]

Elk -- Kah'-petin

Rattlesnake -- Kow'-wo

Back basket -- Han'-nah-me-shah'-tin

Small dipper basket -- Kā-in (for water)

Left to be home Friday night or Sat. morn.

Sept 15, 1926 at Willow Cr., Trinity River.

old man old Saary kid, full blood but taken to Hoofa when little boy.

Old Lucy Ryan (Okumak'notsoo), aged wife
of Tom Ryan of upper Fall River Valley (near Dana)
formerly living with Dave Miller, moved in fall
of 1928 down to Montgomery Creek where
she is staying with Sue Webster, who belongs
to Loose Valley band (E. Chat. to h. m.).

Feb. 1928

In Fall River Achomawi language
the Webster is Yet

The Okumak'notsoo tribe is Yā-te (meaning belapthaw)

. See Hab-be-mat-to-lil.

óbe nappo.

synonymy of Ho-alí-lek.

alāleo.

~~ated or slurred form of Kol-l~~

~~li-be-nappo or)~~

~~cribe W of N part of Lower Ba~~

~~po. ^{can} May be Hab-be nap-po.~~

O-kwah'-noo-tsoo

Sacramento River
Sept. 20, 1925

LOST INDIAN TRIBE IS SOUGHT IN SISKIYOU

MT. SHASTA (Siskiyou Co.), Sept. 19.—Dr. C. Hart Merriam, research associate of Smithsonian Institute, has written the forest service requesting information on the Indian tribe which inhabited this section of the state.

He states that members of both the Pit River tribe and the Wintoon tribe tell of a different tribe living in the neighborhood of Duns-muir on the Sacramento River, the country club on the McCloud, to Mt. Shasta and Black Fox.

In his research he has been unable to find a survivor of this tribe. However, recently he has learned that there are three surviving members, two sisters, one named Lottie, who is thought to be living in the vicinity of Dana, or between Bartle and Dana. One of the last headquarters of the tribe is said to have been on Squaw Creek.

I afterward discovered two very old
O-kwah'-noo-tso sisters. They were
living—one in the NW corner of Pit River Valley;
the other in NW part of Big Valley. — Colman —

O-kwahn'-noo-tsoo living in 1925

Lottie O'Neal - - Big Valley near Lookout

Rosa (or Rosie) Ryan - - Fall River Valley (north of

Both interviewed by me in fall of 1925. *can*

Besides these:

John Anable of Clayton claims to be a
brother of Lottie and Rosie.

Not seen by me.

can
Nov. 1925

Poo-e-soos

Stephen Komer ^(by this name) called the tribe just south of Mt
Shasta (in Square Valley & on extreme upper Sacramento)
& enumerated them among the Wintoon tribes but
called them "a distinct tribe."
Oreonted Monthly, 531, June 1874.

He also called the tribe ^(Wi'-muk) Wi'-in by the McCloud River
Wintoon, and A'-te by the Modoc & Achomawi,
where tribes say the A'-te was a branch of the Shasta. *can*

Same tribe ^{apparently} called Hah'-to-kwa'-wah by the Shasta, and Okwanutsu
by Roland Dixon. But Hah'-to-kwa'-wah was given me by the Shasta
as their name for the Wintoon. - *can*

Living in 1925

The Oo-kwah'-noo-tsoo are called Oirk'-sit soo-ieh
(or Oko-sit-soo-ieh) by the Shasta.

Comparison of 20 words of Shasta, 'Konomihu', 'New River',
'Okwanuchu', 'Achomawi', & 'Atsugewi' by Dixon in
Am. Anthrop. VII, 216, 1905.

WI-MUK OF DEVILS CASTLE, SACRAMENTO CANYON

Joaquin Miller, in his book entitled 'Life Amongst the Modocs' published in London in 1873, tells about a band of Indians living about Devils Castle (now known as Castle Crags) on west side Sacramento canyon a little south of Dunsmuir. Unfortunately, he does not mention the name of the tribe, but doubtless they were the tribe called Wi-muk by the Wintoon, Hah-to-kwā-wah by the Shaste, ~~and~~ Okwanutsu by Dixon, and Ā-te by the Modesse.

They carried off supplies from his camp, in return for which their camp was attacked, plundered, and burnt, and several of the Indians killed. He [Joaquin Miller] was wounded in the neck, and was carried by an old woman, whose sons they had killed, to his camp on the bank of the Sacramento about a mile below Lower Soda Springs.

He was carried astride her back, resting in a large buckskin, his weight supported by a broad strap passed across her forehead. He states that he spoke to her in her own language, after which "she talked and mourned, and would [264] not be still. 'You,' she moaned, 'have killed all my boys, and burnt up my home.'

"I ventured to protest that they had first robbed us.

"'No,' she said, 'you first robbed us. You drove us from the river. We could not fish, we could not hunt. We were hungry and took your provisions to eat. My boys did not kill you. They could have killed you a hundred times, but they only took things to eat, when they could not get fish and things on the river.'"

Joaquin Miller, Life Amongst the Modocs, pp.259-264, 1873.

(mi' mule)

BLACK BEARS

Joaquin Miller, in his book entitled 'Life Amongst the Modocs' published in London in 1873, speaks of the hibernation of the Black Bear, and the Indians' method of hunting them. He states that they find some hollow tree and creep into a hole in the trunk close down to the ground. Whenever the Indians find a Black Bear's winter den of this kind, "they pound on the tree and call to him to come out. They challenge him in all kinds of bantering language, call him a coward and a lazy fat old fellow, that would run away from the squaws, and would sleep all summer. They tell him it is spring-time now, and he had better get up and come out and see the sun. The most remarkable thing, however, is, that so soon as the bear hears the pounding on the tree, he begins to dig and endeavour to get out; so that the Indians have ^{but} little to do, after he is discovered, but to sit down and wait till he crawls out, blinking and blinded by the light in his small black eyes, and despatch him on the spot. Bears when taken in this way are always plump and tender, and fat as possible; a perfect mass of white savoury oil."

Joaquin Miller, Life Amongst the Modocs, pp. 214-215, London 1873.

CREATION MYTH OF THE OKWANUTSU SHASTA Relating to Mt. Shasta and the Grizzly Bears

Joaquin Miller, in his book entitled 'Life Amongst the Modocs' published in London in 1873, devotes Chapter XIX to the Indians' account of creation, the Indians in question being evidently Dixon's Okwanutsu living on the south side of Mt. Shasta.

The story of the Grizzly Bear and the Great Spirit living on Mt. Shasta begins on page 242 and ends on 246.

G / 6a - e / E 8 Shastan stock

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80/18
c

KO-NO-ME-HO NOTES

Additional Konomaho material from Mrs. Hugh Grant, whose maiden name was Ellen Bussal.

Her mother was a full-blooded Indian woman from Etna Mills on the western edge of Scott Valley. Her father was a Frenchman or French Canadian.

When a little child she was brought by her parents to Salmon River to the Indian village known as Wahp-sah-kah-ah^{ch}-te-ah (known to the whites as Inskips) where she grew up and spent her early life among the Konomaho. The only language she ever learned was Konomaho, which she speaks fluently.

Later she married Hugh Grant, ^{a white man} who established a ranch at Butler Flat, where she has lived for the past 30 years.

I visited her in September 1921 and obtained the following information.

Konomaho 2

The fact should be recorded that this woman possesses a very unusual intellect. Her memory is remarkable, and her sense of order and sequence surprising. She dictates her answers and her stories like a textbook, speaking slowly with delightful clearness, a word or syllable at a time exactly as they should be, never withdrawing or altering a syllable.

I was with her less than 3 days and did not begin to obtain all the material she is capable of supplying.

While I was with her, she got breakfast before daylight, and we began working about 6:30, continuing all day till the beginning of darkness in the evening, with only a half hour's intermission at noon. In other words the day's work covered nearly 12 hours.

Thus far I have obtained Konomaho material from 2 persons -- Fred Kearney of Forks of Salmon and Ellen Grant of Butler Flat.

Two points of difference were noted in the words as spoken by them. Terminal o as spoken by the woman was nearly always oo as spoken by the man. Thus he said Konomehoe, while she said Konomeho. And the syllable cho spoken by the man becomes tso when spoken by the woman.

CEREMONIAL HOUSES

The Konomeho had Ceremonial Houses called Ko-hah-a-hem-pik.

They ^{also} ~~always~~ had an out-of-doors Dancing Place called Kos-tah-hem-pik.

The Ceremonial House was partly underground, and was circular in form. The sides were of broad slabs split and hewn from big trees. There was a strong post at each end, on top of which ^{rested the} a large ^{top} log rested. The roof was of hewn planks, the inner ends of which rested on the ridgepole; the outer ends on the wall ~~slabs~~.

The fireplace was in the center, but there was no center pole. There ^{were neither} ~~was no~~ brush or earth on top, only the plank covering.

When a dance was going on the top plank was removed to enable the people to look in. There were many people on top.

The slope of the roof was moderate, not steep.

The side planks were $2\frac{1}{2}$ feet wide ^{or more} and at least 3 or 4

inches in thickness.

There was only one entrance; from ^{at} which steps led down from the ground level to the level of the floor.

In felling the trees and hewing the planks or slabs for the houses, the people used ^{elk horn} ~~log~~ wedges called Hoo-pa-had, and singularly enough, curious iron axes with very broad blades and a long pointed pick like a pick-axe on the back side. None knows where these axes came from. They were called ap-kah-choo-rah-ke.

The women were valued ^{in Indian money at} ~~at \$200~~ (the equivalent of ^{\$200} our money) ~~and~~ were purchased.

TREATMENT OF THE DEAD

Dead people are called Mop-ha-rah. They were never burnt, but were buried in deep graves in the ground.

A coffin, called mop-ha-rah ha-ha-pum-mah, was hewn out of a big tree, and the body of the dead person put into it for burial. The body was first washed, then dressed in the person's finest buckskin clothing and mocassins decorated with Indian beads and Indian money.

The body was then laid on a long plank in the house of the deceased. The people came and sang and cried while they walked around the corpse, throwing in strings of beads.

The man in charge raised the corpse each time a string of beads was thrown in, and put it on the body, raising the head and upper part of the body for the purpose, and putting the string of beads around the neck and under one arm so that it crossed the chest obliquely. The alternate chains were placed on alternate sides, each string passing over one shoulder and under the other arm in such manner as to cross

on the middle of the breast. Thus the attendant kept lifting the body and putting on more and more strings of beads, as the procession of mourners continued to pass -- a line on each side.

When carrying the dead person out of his house, the body was covered with a blanket of skins, and dry ashes ^{were} sprinkled upon it, medicine being made at the time. The body was so covered that the ashes did not touch it.

The line of people throwing beads on the body was out of doors, not in the house. The body was never taken into the Ceremonial House.

The grave was exactly 6 feet deep. It was dug with a hard wood bar, hardened in the fire and called hit-so-ker-re. With it the earth was loosened, ^{it was} and thrown out by means of strong basket trays called chap-po. The wood used for the digging bar is a small tree called kwas-sa-ho. It grows on the hills at Forks of Salmon, a little above the Forks, and in ^{a few} ~~some~~ other places. The wood and leaves are grayish [color of

concrete. The tree is small and smooth, something like a willow but with broader leaves.

THE SWEAT HOUSE

The Sweathouse, called Kos-tok-hum-pik, is about 8 feet by 12. It has a fire in the center, but no smoke-hole. It is heated by means of ^a ~~the~~ large fire, but no rocks and no water are used. When the fire burned ^s ~~ed~~ down, the people go in, 4 or 5 at a time, and lie down. Soon ^{begins to} the sweat, ~~comes out~~. After a while they come out and jump into the cold stream.

The sweathouse is dug deep in the ground. The top is covered with slabs and earth and projects only a little way above the general level of the ^{ground} ~~earth~~. There was a single middle post from which the roof bars radiated.

Menstrual House

Women went to the menstrual hut for 5 or 6 days. On coming out they went to the sweat house where they took a big sweat and then jumped into cold water. After which they went back to their house.

^{childbirth}
Women about to give birth to children went to the menstrual house for delivery. They were always accompanied by one or two, sometimes three old women. After the birth of the baby, they remained in the menstrual house one month.

During deliver the woman always sat up, never laid down. One of the old women sat behind her with her ^{knees} ~~hands~~ against her sides. Another woman, standing behind, held her head, while ^{usually} a third held her feet down. The woman standing behind with her ^{knees} ~~hands~~ pressing against the sides rubs the abdomen with her hands continually to keep the baby's head in the proper position -- not to let it turn.

The reason the woman is made to sit up -- not permitted to lie down -- is that if she lay down, the bad blood

would run all through her body, while if she sits up all the bad blood drains out.

After the baby is born the woman takes a sweat once every day for a month, the baby sweating too with its mother. The hisband is not allowed in. After the month is up the woman goes home with her baby.

The after-birth and cord are burned. While this is being done, the cord must stick up -- must not turn down.

Penalty for illegitimacy

When a young unmarried girl was found to be with child, she was dressed in her best buckskin clothing, with all her beads, and ornaments, and was told to run a race. Her mother and father went away so they could not see her burnt. The people built a big fire and when the girl was running the race, pushed her into the fire where she was consumed.

The Konomeho people would not allow a child to be born without a father.

SUMMER CAMPS

When drying salmon in summer the people lived in brush huts called O-pis-ah-kwi-ruk. The leaves were left on the brush of the houses.

When hunting deer, the people lived in bark houses called So-nah-too-ahn-mah.

PERMANENT HOUSES

The permanent houses were called ah-mah. They were made of slabs or planks hewn out of large timber. They were circular in form and 15 to ¹⁸~~20~~ feet in diameter with a fire-place in the middle. The smoke-hole, called kwah-wa-wah^{ch}, was in the roof directly over the fire.

The entrance was called ow-o-kah-hah. It was closed by skin or door called Hah-o-kah-hit. The bed was called hitch-mah-sa-kook.

Salmon were speared. The spear pole was called he-tso-se-re; the points, har-ro-wah-cho. They were of hard wood painted with glue made from the burnt skin of the salmon.

Quivers were of ^{will cat} ~~white~~ goat skin.

Black flint or obsidian was found where Indians ^{had} worked.

Where it came from originally, no one knows.

TOBACCO GARDENS

The Konomeho cultivated tobacco. There was a tobacco garden at Butler Flat and others at other places. Every spring after burning the brush and logs, wild tobacco, called O-bah, was planted.

Acorns and Acorn Caches

Acorns, called Ah-po, are treated in several ways.

Some are buried in cold springs and allowed to remain with the water running over them ^{all} ~~every~~ winter. But the main supply is kept in huge store-house baskets called ah-nah-ek. These baskets are closely woven of ^{fine} ~~spruce~~ roots and hazel shoots, ornamented with design in bear-grass (Xerophyllum). They are about the height of a man's body and 4 feet or more in greatest diameter, tapering at the top, the top opening being much smaller than any part of the basket. The opening is covered with a flatish basket called hitch-o-kah-hahn-nit.

BASKET MATERIALS

In making baskets the usual materials are roots of the Yellow or Ponderosa Pine and shoots of Hazel -- the hazel for the coarser baskets. The overlay and design are mainly of bear-grass (*Xerophyllum*).

The pine roots are obtained and treated in the following manner. A root is exposed for a distance of about 10 feet from the trunk, and then dug out and cut off in 3-foot lengths. At this point the root is about 4 ^{inches} ~~feet~~ in diameter. A number of these root lengths are buried together in sand. Water is poured over them and a fire built on top. The fire is kept up so that the roots will steam in the sand for a day and a half. They then split easily, and are split into the fine strands used for the baskets.

Panther
THE ~~WATER~~ ROCKS

The Panther and his brother the Wildcat lay down together at the head of Little North Fork of Salmon River near the place where the White Man's tunnel goes in.

They said, "We are going to turn into rocks and make a ringing sound when the water drips on us."

Anyone can see these rocks and hear the noise like a White Man's bell when the water drips on them. They are not really rocks, but are the Panther and his brother, the Wildcat, turned into stone.

Water dripping on rocks is called hoo-ah-tin-tin-nik.

Sister for Zilmon's Riv 12 mi below Selma -
 she is Bill Hah's wife mother - for better living than -
 { Wooley Cr and Oakbottom Creek } belongs to Karok. [KONOMIHU]

Konomiho extended from Butler Flat
 up main Salmon to Newdiggins abt 2 miles above Bonaly's Dam. To
 the place called Ko-huk'-ke-naw at Shark's place (all mined off now)
 Mrs Gibson at Wahp'-sak'-kah ah^{ch} tē-hā (Inkip).

Konomiho Villages:
 Village at mouth Clummer Cr. - Hoop'-po-ho. uppermost + southern ^{villages} of Konomiho.
 ↓ Tah^{ch}-i'-yah^{ch} is at Cecilville - should be noted on my map. { belongs to other tribes } Kah-hoo'-tin'-ē-rook

at Crapo Creek { am'-mah-hah muk'-kah^{wah} on south side (now all mined out)
 9 s'-se-put'-chup on north side

Point on east side Salmon ^{River} abt 1/2 - 3/4 mile above Crapo Cr. town called
 ↓ Kes-ap'-po-wah^{ch} kah^{ch} pak'-how all mined to bedrock.

↓ Wo'-stik-nah-kah (Mc Neil's place) about point just mentioned (on E side Salmon)
 ↓ On Morehouse Cr. top of bluff back from Salmon (on up side of Salmon)
 name forgotten (place mine) (Southwest) so side Morehouse Cr. [Tis'-kum?]
 ↓ Upper Blumner mine - on E side Salmon Riv (but Morehouse
 + Crapo creek) - - - ?

Old Konomiho rancheria at Yocumville - Ko-tse'-toah (was on both sides river ^{or cuts} Yocums
 ↓ Kimah'-soo-ne'-pe = Indian bottom (on ridge bet Butler Flat
 + Mid Bottom

Ax-rim'-kwar'-rah = Butler Creek (the creek - not a village.

Konomiho ②

1 Tsā-ā-mo

2 Ho'-kah

3 Hah'-ki

4 E'-dah-hi'-yah

5 E'-chah

6 Cha-ah'-ka chuk'-no

7 Ho-kah'-ka-chuk'-no

8 Hah'-ke-ke- " "

9 E'-dah-hi-yah ka " "

10 ā-chah-hā'-we

2 deer hide hair on sand tipiti = blanket - Ah-rah'-o-tah choo'-pak-hā

Hah^{ch}-ye'- buchahin shirt

Hah^{ch}-yā'-hut apron of buchahin

Shirt Hah-nā-tā-ā-mah both ♂ & ♀ buchahin

Pants - Hah-koo'-i buchahin (finger + bread)

♂ Hat bear elbows - Hah'-tsik come down to neck - winter

♀ blanket (same name) "

Necklace - deer's tail + Bessierius ^{deer} (fine net, shells)

~~(Yocumville - Ko-tse'-toah old rancheria - Konomiho)~~

More scratch here around neck (same as flatter than foot)

{ Fish ribs braided in tufts for hair comb - Her'-rah-kwas'-mit
 for comb - not worn }

People's Fish
 "white pos'-ten

1 Person { Tsā-ā-mo pos'-ten
 2 " 3 Ho'-kah hah
 lots " O-kwar'-rah hah

Hish dip & fl. sand

Tsam-moo'-kueh-kueh ^{only} 1 ferson

O-kueh-kah'-kah kueh - many people

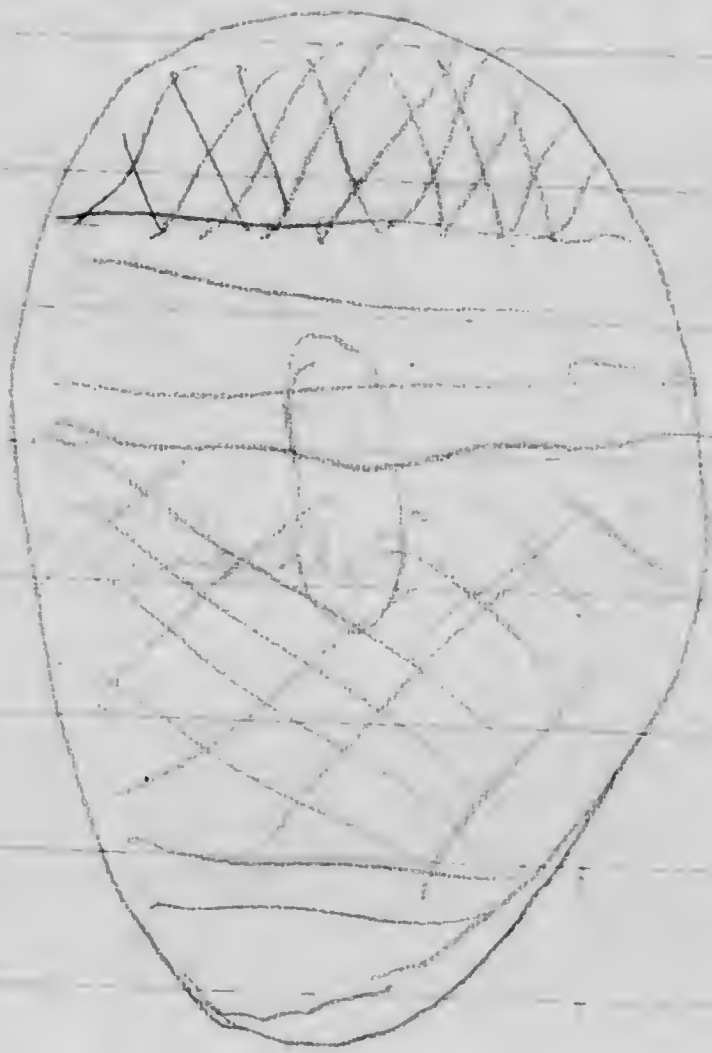
20 Tsā-ah hah ²⁰

Ko'-rah pah-o-to'-tah = How-de-dee
 old talk

deer 1 blanket

✓

Ko-tse-tso.



Handwritten text, possibly a label or description, written in a cursive script.

Handwritten text at the bottom of the page, possibly a title or a note, written in a cursive script.

Konaneho 3 Ellen Bussal' Her father French (Kon. 3)
Tattoo
Dagst said - Women ^{spelled it} load like men - not fast chin
Bear grass mat with root; skin ^{tricked} with flint & rubbed in
Soot for sweat house

Sweat house dip out circular ^{wood} of slabs no dirt on top
used to have iron w. hip & long - 18-20 in long broad blade & high back
no one knew where came from - ap-kah-chob-rah-ke-tu-ee (had mouth 1)
wood 200 by 1 woman - Elk horn wedges to stick legs (Hoo'-pa-had elk horn wedges)
out door - like fireplace steps to come down from ground level
when dancer go on, top flange remained to lock in - lots people
on top - look in -
top sloping flat - fire in center - Posts around sides not middle
Big long lengthwise lap for flange to rest on - tall hip post each end
No side feet - only flange stand up on end - flange 2 1/2 more wide & w. thick (3-4 in)

Dancing house - Kōs-kah hem-pik

Dancing house - Kō-kah'-ā-hem-pik

Coffin dip out hip tree - coffin called ^{dead thing} Mōp-hā-rah ^{coffin} hā-hā-pum-mah
Dead people Mōp-hā'-rah (never burnt dead - bury in ground)

Young girl in faint way dress beads & told rumors - fished
in hip fire & burnt alive - Mother & father led away -
not to see her burnt People don't want half without
father -

Dead dress beech skin ^{just} ^{with} ^{dress} ⁱⁿ ^{best} ^{clothes} ⁺ ^{moccasins} ^{decorated} ^{beads} ⁺ ^{money} -
Laid on board in his own house (didn't burn house) -
People dip & walk around coffin & throw ^{sticks} ^{heads} to dead
+ man raises corpse up shirt heads around neck & chest,
crossed breast - Each stick over 1 shoulder & under
other arm X - Keep left hip body to put on more sticks
money beads - line of people each side body
put moccasins on arse - dress in best

Konaneho 4 (Kon. 4)
When carrying dead out, sprinkle dry ashes (making medicine at time)
ashes on blanket over body - not get on body at all -
People lined up & throw beads to body out door - not
in house - Bed, not taken in ceremonial house at all.

Grave - 6 ft deep - ^(Hit 30-Kvi-re) dug with hard wood ^{crumby} ^{hardened}
in fire) & dirt thrown out by tray basket called chap-po.
Wood used for crumby from on shell at Forks Salmon (little
above Forks). Wood ^{and shell} ^{tree} Kwas'-sā-ho'. Wood color concrete
leaves kind of gray - tree small & smooth (hip bush) like willow
but leaves broader -

Konaneho

Sweat house - Kōs-took' hum-pik abt 8-12 - Fire in center -
no smoke hole - Big fire - no rocks - when fire
burn down, go in & lie down (4 or 5 at once) sweat
come out & jump in cold water -
Dip out deep in ground - Top covered with earth &
near level with ground - only stick up little.
Had 1 middle post ^{wood} ^{poles} radiator from it.

Women after mens in menstrual hut 5 or 6 days - go to sweat
house for big sweat & jump in cold water - then go back
to own house.

Big women go to mens house for delivery (old woman or 2 or 3) go
in with 'em - After birth of baby stay in woman's house 1 month.
Sit up to have baby ^(old woman) ^{nurse} behind - knees against sides - another woman

Kon. 5

hold head; ~~another~~ hold feet down ~~to~~ to ~~come~~ behind
w/ knees to sides, round belly to keep body head straight - not
let it turn -

If lay down bed blood stay warm all thro. woman

24 sign up, had blood all drain out

Sinuat 1 every day (balytas) for month. Husked not hit in
after month for home.

Cord cut off + burnt with afterburn + cord must
stick up - not down.

Kind in brush (O-pis'ah-kui'-rui) summer when
drying Salmon - (leaves left on brush)

When hunting deer - angip-ham-bah house - Soo-nah'-to-ahm-nah
~~Soo-hoh - Ovi-o-kah-kah.~~

~~Door~~ Kah'-o-Kah'-hit'

Red-Hat-hi-mah-lā'-hool

Houses ^(ah'mah) ^(circular) of slabs - all round + 15-18 ft diam - fire in middle.

Smoke hole in middle our fire called Kwah-wā-wah^{ch}.

Quiver of Wildcat skin

Spear for salmon - ~~Hitz~~ - He-tso-se-re the pole

The points - 'Nar-ro-wah'-cho (if hard wood) painted with burnt Salmon skin^{blue}

Shardien - picked up around here - not known where come from
find where he worked

2nd had tobacco ranch - planted mild tobacco ^{o-bah} every spring - planted
after burning brush & logs - One on Butler Fl.

Kennedy 5

(Konachy) 6

(Kawach) ⑥
Acorn cache { more tight-fitting (dunce shawl) + xerophyllum - diam
hatched about as high as mans head or neck + 4 ft or more
ah'nah-ē'k - acorns 2 feet small hole top

down flat basket - Hitch-o-kah-hahn-mit

Account

acorns
ah-po = buried in cold water (let water run)

1st Saw Doppitt lived Black Bear 6 miles from Langers Bar on
divide bet N + So Fks Salmon -
He got lots and relics + bones etc

P. (Pondosa)
Pine, rock for basket: follow root about 10 ft from trunk
+ then dip out + cut off lengths about 4 in diam + abt 3 ft long.
Lot of these buried in sand + water poured in + fire built on top
all round to steam (fire kept up) day + half - then split easy.

Naf rife jet = Maah-hool kat-sa-ee-ke

Panther & brother ^(wild cat) lay down at head of ^{Salmon River near} Little North Fork ~~at head of it~~
 tunnel goes in Panther & wild cat lay down & say: "Going to
 be rock + ^{make} ringing ^{sound} like bell when water drips on us -
 Hoo'-ah-tin'-tin'-nile = water dripping on rocks / then rocks
 are Panther & brother wild cat turned to stone.

He-he-po'-id bone whistler of Heron wing-Eagle etc

Rak-rak-kak = lying down flat stretched out

• Konomcho ④

O-kwah'-to = up river
O-ro'-to = down "

O-kwah'-to cho-his'
up river Indians

⑦

Oot'-sah-hah = south west - may be toward coast
Ah-koo'-tah-ho = East (or on opposite side)

Butterfly uniformly ♀ says TSO when ♂ said cho.

[Orfield came from Nampa or Scott Bar on Klamath River]

Kar'-re kuitah'-e - He's bad (if rich)

" " ah-wah'-tik-wah = bad man

Hos-wah'-hah = get away

Wa'-ke = here it is

Other Tribes

Karok - E'-rah-pe

Yurok - Ka-ro-e-kwahk

Hoopla - Chah'-pah-re he-wah'-ke hish

Shasta of Scott Bar - Kik'-ah-sek'-ke e'-tso-hish

" Klamath River

Cecilville - E-to-i [-Cecilville] it'-so hish (tribe, Kah-hoo'-tin-E'-ruh)

Coast tribes - Gf'-hah-nah took-kutch' hish

Trinity River

Surf people Ko-ro-me'-ho.

Konomcho ⑧

• Big Name (include a few village names):

Salmon River Wah-soor'-rah a'-wah

Source of place at Bloomer Dune Tis-kun - lip village
on E side River up high on mt - Place name Tis-kun-nah'-ke (ridge)
litter about moonhouse Cr -

~~at Scott Bar~~ Creek

Moonhouse Cr

Nordheimer Cr - Ke'-mah kwah'-mah ah-soo'-re kah-ho

Craft Cr.

Little N Fork (ahlgun) = Is-kah'-ro you rok'-kun

Newdigging Cr. (sm) Nah'-te' mitch-ah' (at Shanks = Ka-huk'-ke'-nah)

Fork of Salmon Wah'-soor'-re a'-wah

Schoolhouse at Fork (just below) O-sis'-se wa'-re-te-mah

McNeal Cr. - Wah-tik'-ke wah-keh'-kah ah-soo'-re kah-ho

Krumpholtz Cr. - Te'-po-i

Mittredie Cr. - Koutse'-tshah

name same " for ranches at Archetto + also across river at Yocumville

Indian Cr - Hos-wi'-toah ah-soo'-re kah-ho

Black Bear Cr - Choo-pah'-pahm ah-soo'-re'-kah-ho (no town)

Mathew Cr - We'-row-mi-te'-nah " " "

Bloomer Cr. - Hoop'-po-ho ah-soo'-re'-kah-ho

Ranchia at mouth Hoop'-po-ho (end of tribe) -

Then began Kah-hoo'-tin-e'-ruh - E + N + So

Created - Coyote from center sky - he so out every day to look all over this world. Nothing showing. No world yet. And he goes out 9 days. The little ^{into} stick up. Then goes out 10th day - whole world showed up. Now ^{day} "I am ~~best~~ ^{best} ~~want to~~ grow first. Goes out noon. Look all over world again - Smelt raised below Orleans name Ahf-fum [flea]. He said to self "that's going to be bad" - Another smelt ^{raised} below Bald Hills (He-me-hish-flea add hills) about exp. 10 snakes seen. Now said to self: "What we going to do". "Now ^[2 days] ~~found~~ children ^{promp.} going to be no sickness" "Let's try (said to his children) to make some kind sickness" When he went out; took all kind roots. He comes out at Blumber creek. He had all kind roots. When he got back to his place (mid sky) he saw his 10 children all dead. Bleed all kind stuff come out mouth, ears, nose, all over. Then he said "That's what people going to get; that kid sickness. All crawled up + twisted + everything". And he took his med (all kid weeds) give to all dead children (after months) all began better + some times + all come to. He said "That's way people going to be if they know my med".

Coyote said 2nd child going to grow - told Deer look out - they going to kill you - all animals fearful - when world grown - said "Everything going to grow" Klante 2ds, then all nice. One Kanamukht were Wolves (before turned to 2ds). Going to be 2ds ground on ground - These going to be 2ds now. Big Bear - Coyote made some first people (ants or something) He throwed around said going to be deer + bear + everything all kind animals came + Big Bear - Went back up sky to visit his people. 10,000 little girl Quail of sky (in his country). He thought it all round "That's the stars" - And ~~Quail~~ father ~~and~~ became moon. ^{Quails} His ^{gd} father became Sun. This Coyote man came back + made himself into wild animal Coyote. "I'll be eat up people if I can catch hold of 'em" "If ~~long~~ had to me. I'll do just same to them. Will ^(most) be mean Big Bear) ^{will be} ~~relationship~~ round close to 2d houses - will be eat up you ones if we see running round - if 2ds mean to us.

In Ko'-no-me'-hoo, many words are uttered with a peculiar
^{^ rhythmic} intonation which almost amounts to singing. Thus among the village
names we have Kwah'-soo-ne'-pe, 'Ke'-mah-kwah-mah, Wah'-soo-re-ā'-wah,
Ko-huk'-ke'-neh, Cho-pah-wah'-how, and We'-row-we-te'-nah; also the
name for their own tribe, Ko'-no-me'-hoo; that of the adjoining
tribe on the south, Kah-hoo'-tin-e'-rook, ^{with villages Wah-we-hum'-pik and Ah'-mah-is'-ee;} of the Wintoon, Hah'-too-
kā'-hoo, that of the Karok, E'-wah-pe.

Salmon River and its North and South Forks are, respectively,
Ko-hah'-pah, O'-ko-ho'-ro, and Wah-soo'-re-kwi-ah'-kah.

Among other words spoken or accented in a rythmically undu-
lating manner are: 6, Chā-ah'-kah-chuk'-no; 7, Ho'-kwah-kā-hā'-ah;
river, E'-roo-he'-kwah; a hot day, Too-too'-too-ah'-chi; a cold day,
E-she'-ke-ah'-chi; tonight, Mah'-kah-e'-kah; make a fire, Im'-mah-ke'-mah;
where are you going, Koo'-rah-ke-he'-nah; what do you call it,
Koo'-chah-kā-wā; I don't know, Mah'-te-wi'-kah-hah'-kah; he hit me,
Kwe-de-e'-kah.

KAH-HOO-TIN-E-RUK

[later: Their name for themselves is Hah-to-ke-he-wuk]

Little is known of this tribe, whose territory lay on the south side of ~~the~~ South Fork Salmon River from Plummer Creek easterly, and south as far at least as the high divide between the waters of South Fork Salmon and those of North Fork Trinity River. Whether or not they spread over the divide to the upper waters of North Fork Trinity and New River ^{and thence} westerly to those of Emigrant Creek, I have thus far not been able to ascertain.

A Ko'-no-me'-hoo Indian from South Forks of Salmon has given me the names and locations of three of their villages. He says that there were others whose names he does not ^{remember} know, and states also that the tribe is now extinct. The villages whose names he remembers were:

Wah-we'-hum-pik. On south side South Fork Salmon about 1½ miles below (west of) Cecilville.

Ah'-mah-is'-se. On Petersburg flat, south side South Fork Salmon.

Tah'-i-yah'. On south side South Fork Salmon at Summerville, about a mile below mouth of Rush Creek.

There were others, but my informant did not remember them. The territory of the tribe lay south of South Fork Salmon from Plummer Creek east to the high mountains (Salmon Alps), and south to the high divide between the waters of Salmon and Trinity Rivers, and may have passed over the divide to upper New River and upper North Fork Trinity and westerly to Emigrant Creek--all this to be found out later.

Konomeho

Jn. Salmon + Klamath
alt 2 miles below Sams Bar
Sept. 22, 1921

Dear E + Z:

Well, the Pulver is fixed + the old man is
still alive + well. There was no way to get up
Salmon River to Pulver Flat (9 miles) except on foot or
horseback over a rough mountain canyon trail, and
as you know I can't walk far. So I was given
the use of a horse + rode up - + have just ridden
down - 18 miles all told, without mishap.

Had a wonderful trip + got an unbelievable
lot of material. It's great that I came.
I shall always be thankful. And it didn't do me
any harm so far as the hernia is concerned.
Had a gentle easy kindly horse + me got on fine.

Found the woman I was looking for. She is a
Konomeho straight + a living wonder. Her memory
of the language + chances of pronunciation + patience
in repeating are almost beyond belief.

Have not counted, but believe I must have
a thousand words of her language, with numerous
corrections of what I had before.

Am going to stay here tonight (invited by the Langfords)
and go back down Klamath to Young's tomorrow.

Am likely to work to Orleans country a couple of days
more + then full out for home. So if all goes
well I may reach home a couple of days after this.

But I don't know yet what day the stage goes out
+ may have to stay an extra day on that account.

Looked like rain this morning but has cleared +
is fine this afternoon.

You better should take the trail up Salmon River
if you can for the real trip in mt + canyon scenery
+ high of cliff trails into the river or rising far far
below. Couldnt stop to take photos, but
would like for you to go up there + take a
few dozen ~~references~~.

Didnt take any gun - only my canvas bag with
vocals, map, + nightshirt - + flashlight in pocket.

Am a trifle tired now + have oceans of notes
to write - so, be long till I drop in -

Love to you both

Daddy

P. L. Youngs, Orleans

4 P.M. Sept. 23.

Just arrd. Came down from Salmon river on a truck over the new road.

Mail stage goes out tomorrow m.g. (with this). Am not done here + so must wait for
next stage wh 2nd told goes out Tuesday m.g. the 27th. If I have good luck + make
it thru to Encha will take night train to El Rafael + connect with mail train to Leg.
arriving Wednesday morning the 28th. Am in for a better new + change of unders - etc

Konomaho - Fks Salmon

KONOMEHO -- Forks of Salmon

In a letter dated "Camp at the Forks of Salmon, February 18, 1864" Lieut. A.W.Randall wrote to Col. S.G.Whipple: "I received orders from General Wright . . . to move my men to this place and operate against hostile Indians. [Orders dated Feb. 6, 1864] . . . We found considerable snow on the ^{tops of the} mountains which delayed us from getting here sooner. Passed an Indian ranch on the 15th which was deserted by the males. Yesterday an Indian was shot, and by making strict inquiries I found that he was a bad Indian, who is accused of having killed and robbed at Trinity Center. . . No further depredations have been committed at this place lately." ✓

✓ War of Rebellion Records, Series 1, Vol. 50, Pt. 2, p. 760, 1897.

Konomaho - Fks Salmon

FORKS OF SALMON

In an official report dated "Camp, ~~at the~~ Forks of Salmon, February 29, 1864", Lieut. A.W. Randall wrote to Brig. Gen. G. Wright: "Marched on the 12th, after purchasing rations and ammunition at the lowest rates they could be purchased at Fort Jones, it being impossible to get more than 10 days' rations over the mountains. The snow being deep, it took us three days crossing, and found every kind of provisions at high figures, and the county in a state of excitement here as well as Cecilville. I have sent a small party to defend that place, while the main part shall scour the mountains as soon as I have cartridges made and rations prepared. My force consists of 63 men with only 50 stand of arms." ✓

Special Orders, No.24, dated Fort Humboldt, Calif., June 24, 1864 and signed James Ulio, Acting Asst.Adj.Gen., contained the following: "The camp at Forks of Salmon is hereby broken up, and the commanding officer of the troops at that point will proceed without delay with his command to Fort Gaston, Cal., and report to commanding officer of that post for duty." ✓

✓ War of Rebellion Records, Ser.1, Vol.50, Pt.2, p.773, 1897.
✓ Ibid, p.876.

Shasta stock: Konomehoo & Kahootineruk

SALMON RIVER INDIANS

"The Indians on the Salmon are almost all extinct. There are none on the North fork, on the South only one small band and on the main river but one down to Woolley's Creek.

The upper Salmon Indians belong to the Shasta tribe, that is from the forks up, though on the South fork they are connected with the Trinity Indians as the passage is a short one over and they intermarry.

Below the forks they belong to the Arra Arras. The remains of houses and their own report show very considerable numbers here at a former period.

I noticed a drink at the head of the South fork of Salmon in use among the Indians made from the berries of the manzanita. It was acid, but whether from the natural taste of the fruit or fermentation, I did not learn. The men said it tasted like cider."

Personal Memoranda by
MS ~~Diary of~~ George Gibbs, December 1852 (in Bureau Eth.).

Konomeho file

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Personal Memoranda, George Gibbs, 1852.

KONOMIHŪ

Roland Dixon; Am. Anthropologist, Vol. 7, 214,
April-June, 1905.

Dixon, Bull. Am. Mus. Nat. Hist., Vol. 17,
385, 495-498, July 1907. (Vocabulary on pp.
497-498 [alleged 'konomihū'])

Dixon, Linguistic Relationships within the
Shasta-Achomawi Stock, Memoirs XV Congres des
Americanistes tenu a Quebec, Sept. 1906,
Quebec, 1907.

Dixon, Handbook Am. Indians, Pt. 1, p. 725,
1907.

First visited by Dixon in 1903

" published " " " 1905

KONOMĪHŪ

Roland Dixon, Am. Anthropologist, Vol. 7, 214,
April-June, 1905.

Dixon, Bull. Am. Mus. Nat. Hist., Vol. 17, Pt. V,
385, 495-498, July 1907. (Vocabulary on pp.
497-498)

Dixon, Linguistic Relationships within the
Shasta-Achomawi Stock, Memoires XV Congres des
Americanistes tenu a Quebec, Sept. 1906,
Quebec, 1907.

Dixonⁱⁿ Handbook Am. Indians, Pt. 1, p. 725,
1907.

Konomehoo first visited by Dixon in 1903
" " published " " 1905

KONOMEHO

Dixon said that last survivor died in
1901.--Am.Anthrop. 7: 213-218.

Not all dead yet! - *can*

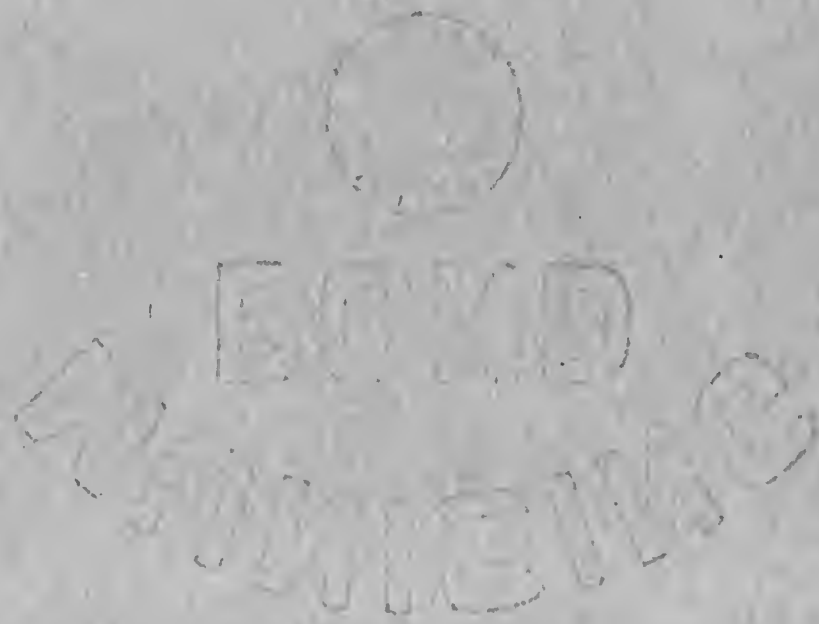
Konomeho

Dixon said that last survivor

died in 1901.- Am. Anthrop. 7: 213-218

Not all dead yet! *can* 1926 & 1929

Comparison of 20 words of Shasta, 'Konomihu', 'New River',
'Okwanuchu', 'Achomawi', & 'Atsugewi' by Dixon in
Am. Anthrop. VII, 216, 1905.



Konomaho

Shastan

Mrs Hugh Grant - Butler Flat { Her name originally Ellen Brazille
which she pronounces Bussell

Her brother Logan Brazille - near Forks of Salmon (1 mile or so below).

Another brother, Henry " and sister Susan on Illinois River, 12 miles from Selma, Oregon.

Younger sister Mrs Phoebe Whittaker (wife of Albert W.) - Happy Camp.

Lucy Mc Neal on Salmon between Butler Flat and Forks of Salmon
She is mother of Ellen Grant's son's wife.

Fred Kearny . Forks of Salmon (about 2 miles north). Now near Yreka (1921).

[Cm]

June 11, 1926

Dr. Roland Dixon
Harvard University
Cambridge, Mass.

Dear Doctor Dixon:

In examining the results of some of my field work on New River and Salmon River Indians, in comparison with your published results, I find myself perplexed on several points. For instance, practically every word of your 'Konomihu' vocabulary as published in the Bulletin of the American Museum (pp.497-498,1907) differs radically from the word for the same object obtained by me from different members of the tribe in different years. This leads me to suspect that the words given you as 'Konomihu' were really in the language of your New River tribe. The two seem to be transposed.

In your paper on the Shasta-Achomawi--A New Linguistic Stock (Am.Anthropologist,Vol.7,No.2,1905) you record seven words as New River, but do not say where or from whom they were obtained. In your later paper (Bul.Am.Mus.,1907) you make no mention of the New River Indians except on the small map. What is to be inferred from this?

Very truly yours,

Cm

[Answer attached]

ROLAND B. DIXON
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

Ans'd. Jan. 8/1927

December 26" 1926.

Dr C. Hart Merriam
1919 Sixteenth St.
Washington, D.C.

Dear Doctor Merriam:

The only information I can
give you as to the source of the New River words I secured
is that they were obtained from "Buck Kid's mother" near ~~the~~
Bennet's.

The form for "man" which you got from your informant
(ka-hash) is obviously the same as my form "ge ic", with a pos-
sible slight variation in the vowel.

I hope you will be publishing some of your material
shortly.

Sincerely yours

Roland B. Dixon

G/6a-e/E8

Shastan Stock

3 of 3

80/18

C

CHAM

NOTES FROM THE SHASTE INDIANS

Head & Face Painting

During the last week in September 1919 I visited the old Shaste Chief, Bogus Tom, at his home on Deer Creek on the south side of Klamath canyon. His aged wife was present and was conspicuous at some distance because of a brilliant red ring on each cheek. This ring, which had been recently painted, was at least two inches in diameter and nearly half an inch in thickness. It enclosed the cheek-bone (its upper edge reaching almost to the eye, while its lower border touched the ascending arm of the outer tattoo band just above the corner of the mouth).

This woman, like most of the old Shaste women, had her chin tattooed in three broad vertical bands--one median, and one lateral on each side. Each band is at least double the breadth of the interspace between the median and outer bands. All three are curved in over the under lip, and the outer pair are so broad that they extend out beyond the plane of the corners of the mouth, and send up above the corner of the mouth on each side a vertical projection about half an inch in length by a quarter of an inch in breadth.

On questioning the old Chief as to the meaning of this brilliant scarlet ring, I was informed that it was for the purpose of attracting the attention of the Indians' god. He stated that when Indians were troubled or in distress and did not know what to do, the women painted a red ring on each cheek while the men painted the forehead white and the top of the head (occiput) either white or red. The Indian god on seeing these conspicuous markings

would come to the Indian and give him instructions as to what was best to be done.

Tattooing

In tattooing, fine cuts are made with the sharp edge of an arrow or flint blade. The act of cutting is called Mah-si'. The substance used to produce the blue-black color is made in an interesting manner: Grass and pine pitch are burnt, and a stone is placed over the fire. ^{On the under side of this stone} ~~on which~~ the soot is deposited. This soot is scraped off from the stone and rubbed into the cuts. The tattoo-marks are called Keep'-tik.

NOTES FROM THE SHASTE INDIANS

Mortars & Pestles

Deep mortars do not appear to have been used by the Shaste, as they pound their acorns, manzanita berries, and other things in the ordinary milling basket, called Ik'-noo, resting on a flat stone called Hah-too, using a stone pestle. The pestles are of two kinds, a short kind about 6 inches long, slightly spreading at the bottom, called To-koo and Ats-mut'-tah, and a long kind about 15 inches in length called It'-ah-hoo-yi'-ik.

Acorn Caches

The acorn cache of the Shaste differs from ^{that of} most California tribes by being placed underground instead of on a rock or post or in a tree. It is in a hole dug in the ground and is covered with pine-bark.

NOTES FROM THE SHASTE INDIANS

Bird & Reptile Beliefs

The echo, called Koo-che-rah-kik, is believed to be a Lizard answering from rocks.

The Night Hawk they call Cho'-pah-kwan-i-kook, and say that when it swoops down making the characteristic booming sound, it is stretching a fawn to make it grow, and that if a person goes to the spot beneath the diving bird they will find a spotted fawn.

The Gopher Snake or Bull Snake (Pityophis) they call A-ha'-se-sa-ket, and state that when it sticks out its tongue, it makes freckles on one's face.

In Shaste, initial r and d are often interchangeable, (as in the
 (ad or ^{as} dah or rah,
 syllables) dow or row, in the numeral 4--e'-dah-hi'-ah or e'-rah-hi'-ah;
 nails (finger or toe)--a-dah-hah or a-rah-hah; (head--chah'-dow or chah'-row);
 and in the word for fishnet--ad-dah'-ho or ar-rah'-ho); and in certain
 words it is difficult to distinguish terminal r from terminal l (as
 in ah-soor, ah-sool); d from t (as in hred or hret), d from k (as in
at-te-dā-he or at-te-kā-he). In ^{other} ~~other~~ cases ~~the~~ difference appear
 (that seem) to be individual, depending upon the person speaking. Thus for the
 same word or syllable we may hear g or k (as in katch or gatch);
 short i or long ē (as in itch or etch); v or w (as in chow-wahk or
chah-vahk); ch or ts (as in chat or tsat, chēk or tsēk); ke or kwe
 (as in or); sah or shah (as in ear, ε-sahk' or ε-shahk');
o or oo (as in throat--ik-kok or ik-kook), ~~shoulder~~ o-kwe'-we or oo-kwe'-we;
 body--ōp'-see or oop'-see (^{buchshin--to-ko-no'-ne or too-koo-noo'-ne,} and numerous others).

INDIANS IN SCOTT VALLEY

At Ft. Jones:

Mrs. Ruff (full blood Shaste from Moffit Creek)

Also Mrs. Ruff's son, a young man perhaps 22 or so

Mabel Donahue } Kah-rok
Peter Donahue }

At Etna:

Brucil family, Kah-rok

Old man Ruffe and wife, Kah-rok (home 1½ miles west-south-west of Etna)--good people to work

Old Jeff (not seen but probably Kah-rok)

Fred W. Kearney, a Ko-no-me-hoo of Forks of Salmon.
Working at John Timmons, 4 miles south of Etna near
mouth of French Creek.

His brother Walker, and brother's son Eugene, live on
South Fork at South Forks Salmon

SHASTE INDIANS

Upper Klamath canyon, Shasta Valley, and Yreka Shaste same--typical.
Scott Valley essentially same.

Shaste. Ranged south to Edgewood--stopped short of Sisson.

At present said to reach south down Sacramento canyon to La Moine
(about half way between Sisson & Keswick), where they meet the
Wintoon. There are Indians of both Shaste and Wintoon at La Moine
now.

There are Shaste at Hornbrook and at Honolulu (Gottville) of some-
what different dialect.

There is a southeastern branch--possibly some at Bully Hill and
Ydelpom. (Worth while to go to Bully Hill region).

Remnants of Ko-no-me-hoo (a Shastan tribe) on Salmon River a few
miles above Forks of Salmon.

One family of Shaste at Castella, about 14 miles from La Moine.

SHASTE INDIANS AT YREKA

In town: Mrs. Dixon (full blood)

Mrs. Allen

Mrs. Butler (from Gottville)

Mrs. ^{Emma} Snelling (from Deer Creek, upper Klamath) ^{daughter of Bogus Tom.}

Mrs. Cynthia Mike (full blood)

Mrs. Mollie Clauson

3 miles south of Yreka:

Shasta Jake and wife (full bloods from Shasta Valley)

Cynthia Mike's mother (full blood from Gottville in Klamath
Canyon)

At Ft. Jones: Mrs. Ruff (full blood Shaste from Moffit Creek) & son.

2

The SHASTA INDIANS of Joaquin Miller

In reading Joaquin Miller's various statements concerning the Shaste Indians, it should always be borne in mind that the Shaste tribe referred to by him was a wholly different tribe from that now commonly known by the name 'Shasta,' which latter tribe he speaks of as "Klamats." He states definitely: "The Shasta Indians...live at the south base of the mountain" (Mt. Shasta).

From this and many other statements in the volume, it is obvious that the Indians he called "Shasta" were the Wi-muk of the Wintoon - the tribe mentioned by Dixon under the name "Okwanutsu", living on the Upper Sacramento and Upper McCloud Rivers between the Shaste on the north and the Wintoon on the south. This tribe is now extinct, and next to nothing is known about it. Dixon has published a few words in comparison with those of the Shaste and Ko'-no-me'-hoo.

The Wintoon Indians of McCloud River tell me that the language of the Okwanutsu (whom they call Wimuk) was somewhat like their own (Wintoon), but that many words were different, and that it was regarded as a ~~sort of~~ hybrid or mixed language. A few words are given by Joaquin Miller, but rarely with a direct statement that they were in the language of this tribe. Most of these words are Wintoon.

Joaquin Miller mentions one of the fall ceremonies of these people without stating just where the place was,

¹Joaquin Miller, Life Amongst the Modocs, p. 10, published in London, 1873.

except that it was a day's ride from his cabin on or near Soda Creek, the Indian name of which was Numken.

"It was the time of the Autumn Feasts, when the Indians meet together on a high oak plain, a sort of hem of the mountain, overlooking the far valley of the Sacramento, to celebrate in dance and song their battles of the summer and recount the virtues of their dead. On this spot, among the oaks, their fathers had met for many and many a generation. Here all were expected to come in rich and gay attire, and to give themselves up to feasting and the dance, and show no care in their faces, no matter how hard fortune had been upon them." ¹

On another page he says: "To the south, reaching from far up on Mount Shasta to far down in the Sacramento valley, lay the lands of the Shastas." ²

¹Joaquin Miller, Life Amongst the Modocs, p. 225, published in London in 1873.

²Ibid, p. 266.

NOTE ON SHASTE VILLAGE NAMES

The name of a rancheria or village is usually the same as that of the locality where it is situated. In cases where there are several rancherias in a valley or on a stream, the principal or largest village is the one that takes the name; and in many cases it was the home of a chief.

The term applied to the inhabitants of a village is generally the name of the village followed by the word soo-ish or choo-ish, denoting 'inhabitants'.

In connection with the location of some of the rancherias it should be remembered that in Shasta Valley there are two Willow creeks: one flowing northerly from Bogus Mountains and emptying into Klamath River at a place called Thrall; the other rising in Scott Mountains and flowing past Gazelle toward Shasta River, into which at times of high water it probably empties.

Shaste tribe (pronounced by themselves Shas'-te).

(and again Sept. 25 & 26, 1919)

* and

(Chief known as Bogus Tom)

On Sept. 27, 1907, I visited the rancheria of Shaste Indians ^{who live with his wife & daughter} on the south side of Klamath Canyon about 7½ miles west of Shovel Creek (Klamath Hot Spg.) and half a mile south of Klamath River.

I sit on a commanding ^{+ picturesque} site, on top of a knoll at the head of a small gulch leading naturally to the river, with a high basalt table ^{close by on the} ~~butte~~ ^{face} East.

A spring, perhaps 10 ft in diameter, rises in the rancheria grounds on the knoll & flows down the gulch to the river.

The Indians tell us it was formed by deep ^{boiled up strongly &} ~~flashed~~ ^{erupted} a much larger stream than at present. Alongside an elder tree (*Sambucus glauca*) at the rancheria they had ^{erected a coneum like a bag, to keep high from} ~~had~~.

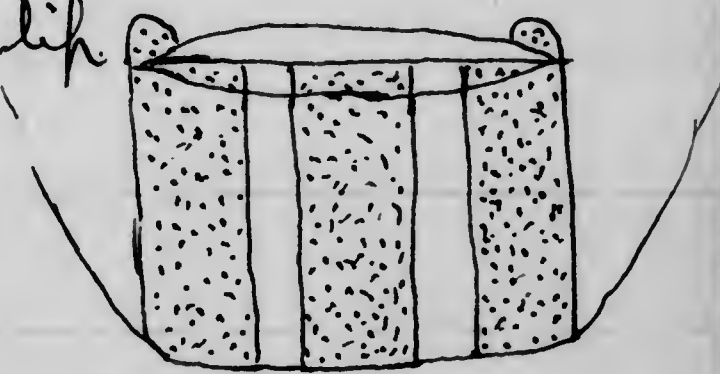
They say their territory extends from Shovel Creek westward to Belia (but not to Scott Valley), north to Ashland, Oregon, and south to include Shasta Valley, Lisen, & Mt. Shasta.

The Modoc & Wintun were enemies & used to make raid upon them.

An old woman with whom I talked had her nose septum perforated & thrust a feather through it to show me the hole. She said they used to use a Dentalium shell in it. They did the same with their ears, using a Dentalium shell thrust through the lobe.

This same old woman has her chin broadly tattooed in 3 broad vertical bands, each reaching from under the chin to end upon the lip.

She says the skin was scraped till raw (and bled freely) with an obsidian blade & then rubbed with soot scraped from a stone under which wood had been burned. The lips were badly swollen afterward & for some time she could not eat.



They make tule baskets (flexible) & coarse willow baskets, but most of their bowls & dishes are they purchase or get by trade from the tribes on the lower Klamath.

Manzanita Berries.

Manzanita berries, called Ah-soor' by the Shasta Indians, are pounded and then roasted on a hot stone. These are the berries of Arctostaphylos viscida. A delicious cider also is made from Manzanita berries. It is called Ah-soor' kwe'-rah-hah-oo'-rah. Another species of Manzanita (A. patula) is called Wak-hi-e-ū. - *can*

Uses of Juniper Berries among the Shasta Indians.

The Shaste of Shasta and Yreka Valleys tell me that the berries of the Juniper, which they call Poo'-roo-whe, are used for beads, and also for making a tea for the cure of colds. - *can*

Juniper - Shasta

In Shasta Indians make tea of
Juniper for colds; and use the
berries for beads.

Shasta John

Sept. 1918 - com

The Shasta Indians call the Nighthawk
choo'-pah kwah-ne-kök & say that they
stretch little deer (fawns) to make them grow

Told me by Shasta John

Sept. 1918 - com

The Shasta Indians say the headband
wearer on ~~the~~ breast a necklace of
the black seeds (nuts) of the sugar pine.

com

Sept. 1918.

Farrand, L.

not seen
copy

Shasta & Athapascan Myths

Journ. Amer. Folklore vol. 28, p.207-42

July 1915.

CHEWING GUM OF THE SHASTE
Made from the Milk of the Milkweed (Asclepias)

Roland Dixon, The Shasta, Bull.Am.Mus.Nat.
Hist., Vol. 17, part 5, p. 424, July 1907.

Shaste Ceremonial House

The ceremonial houses of the Shaste in Klamath canyon and Shasta valley were called O-kwahn'-mah. They had a large center post with four posts around the circumference. The top was covered with brush and earth.

The small sweat-houses, the frame-work of arched willow sticks over which was spread a blanket, are called Koos-took-hum'-pik.

The Shasta Ceremonial House
has a center post and 4 posts
around the circumference.

Told me by Shasta of Klamath Canyon
near Shovel Creek, & later by Shasta
of Shasta + Yreka valleys. - cam.

The Nose Stick of the Shasta.

An old woman of the Shasta Tribe,
whom I interviewed in Upper Klamath Canyon
near Shovel Creek in September, 1907, called
the nose stick Kā-rā-nok-kě. She showed me
one which she herself had worn. It was the
long slender shell of a Dentalium. When
talking with me about it, she thrust the
thumb and finger of her left hand into her
nose to scrape the septum, after which she
thrust the Dentalium Shell through the
hole to show me how it was worn. - cam.

Ceremonial House of the Shasta.

The Ceremonial House of the Shasta
Indians in Shasta and Yreka Valleys, and also
in Upper Klamath Canyon near Shovel Creek, is
called Oo-kwah-mah. It is an earth covered
roundhouse with a large center post and
four posts around the circumference.

The smaller conical huts of the
Shasta Indians were covered as a rule with
the bark of the Incense Cedar, Libocedrus.
cam

Bull Snake (Rityoffhis)

Shasta

The Shasta Indians of Klamath Canyon near
Shovel Creek (Resnick) say that the
Zopher or Bull Snake sticks his tongue
out at a person to make freckles
come on his face. - cam

THE NAME SHASTE OR SHASTA

Roland Dixon attempts to derive the common name of the Shaste tribe from that of a chief called "Shastika (Sūstīka)" who lived in Shasta Valley about 50 years before 1907 (or about 1857), thus overlooking the repeated use of the name in works published before date. In fact, Dixon himself quotes DeMofras as mentioning the Saste in 1840-42.

Some of the early uses of the name are:

Sastise and Sasty.--[Klamath name] Peter Ogden in Feb. 1827
(pub. 1910). *First naming of tribe.*

Shasty.--J. Arrowsmith, London Atlas. Sheet entitled British North America, Feb. 15, 1834 (after Ogden).

Shasty.--Samuel Parker. Map, 1838.

Saste.--DeMofras, 1840-1842.

Shaste.--Wilkes Map of Oregon, 1841.

Shaste.--Emmons 1841.

Shasty.--Farnham, 1843.

Shasty.--Hastings, 1845.

Shaste.--Wilkes, Vol. 5, 1845.

Shaste or Shasta -2-

Saste, Shasty, Shastys, & Shasties.--Hale, 1846.

Saste, Sasti, Sasties (family), Shastie (tribe).--
Gallatin (text & map) 1848.

Shastes.--Wilkes (after Hale), 1849.

Shastis.--Hartmann (map of Calif., Weimar), 1849.

Shasti.--Latham, 1850.

Shasty.--Pickering, 1851.

Shaste.--George Gibbs, 1851-1852.

Shastecca.--Powers MS [not dated].

Sásti & Shásti.--Gatschet [Klamath name] Klamath Dict.
290, 1890.

Sas-te'-che (& Shas-te'-che).--Modesse name. Merriam MS.

(Wi-mule)

ELK ON McCLOUD RIVER

Joaquin Miller, in his book entitled 'Life Amongst the Modocs' published in London in 1873, speaks of a winter hunt conducted by the Indians on or near ^{the southern slopes of} Mt. Shasta. He states:

"About mid-winter the chief led his men up towards the higher spurs of the mountain for a great hunt. After some days on the head-waters of the McCloud, at some hot springs in the heart of a deep forest and dense undergrowth, we came upon an immense herd of elk. The snow was from five to ten feet deep. We had snow shoes, and as the elk were helpless, after driving them from the thin [snow and trails about the springs into [272] the deep snow, the Indians shot them down as they wallowed along, by hundreds.

"Camp was now removed to this place, with the exception of a few who preferred to remain below, and feasting and dancing became the order of the winter."

Joaquin Miller, *Life Amongst the Modocs*, pp. 271-2, London 1873.

TRIBAL NAMES ON WILKES MAP (1841), 1845

Wilkes' large 'Map of the Oregon Territory' dated 1841 and published in the Atlas volume of the Narrative of the U. S. Exploring Expedition (London & Philadelphia) 1845, has printed upon it the names of several tribes, among them the following:

"Palaiaks", between 'Little Klamet Lake' [Lower Klamath Lake] and 'Pitts Lake' [Goose Lake].

"Klamet or Lutuami", enclosing 'Great Klamet Lake'.

"Punashli or Boonacks", on both sides of 'Lewis or Snake River' in western Idaho and eastern Oregon.

"Youtas", east of 'Youta Lake' [Great Salt Lake].

Klamath River, here called "Too-too-tut-na or Klamet River", has its eastern 2/3 in approximately the correct course but the western 1/3 runs northwesterly into Rogue River, as in other maps of the period; while Smiths River is located ^{about} ~~almost~~ where lower Klamath belongs.

"Shaste River" is Rogue River. [This probably is the stream named 'Sastise' and 'Shasty' by Peter Ogden in 1827--
^{which he says he} (named for the Shaste tribe of Indians -- as he did ~~not~~ Sastise also.

"New Year Lake" appears to be Tule or Rhett Lake.

CONFLICTS BETWEEN KLAMATH AND SHASTE

A.S.Gatschet in his 'Klamath Indians of Southwestern Oregon' states that "Frequent disputes and encounters occurred between the two chieftaincies [Klamath Lake and Modok] and the Shasti Indians around Yreka, California; but the warlike qualities of the latter were often too strong for the aggressors, and the conflicts were not very bloody."

And in a footnote here, Gatschet adds: "One of these fights took place between the Shasti, Modoc, and Trinity River Indians for the possession of an obsidian quarry north of Shasta Butte, mentioned by B.B. Redding in American Naturalist, XIII, p.668. et seq., and Archiv f. Anthropologie, XIV, p.425."

A.S.Gatschet, Klamath Indians, Contr.N.Amer. Eth., Vol.2, Pt. 1, p.lix and footnote, 1890.

Science - Dec. 28, 1934

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NCE

made him an honorary fellow. He was president of the London Mathematical Society from 1902 to 1904, and De Morgan medallist in 1911. As a sectional president of the British Association in 1904, he devoted his address ostensibly to the place of Stokes in mathematical physics, but really covered the whole evolution of the science; and in presiding over the whole association at Southampton in 1925 he dealt specifically with the progress of geophysics. His Rouse Ball lecture at Cambridge in 1924 gave him another opportunity to dilate refreshingly on the evolution and character of his science. He was knighted in 1931.

RECENT DEATHS

DR. ROLAND BURRAGE DIXON, professor of anthropology at Harvard University since 1916, died on December 20. He was fifty-nine years old.

DR. MILO SMITH KETCHUM, dean emeritus of the College of Engineering at the University of Illinois and director of the Engineering Experimental Station, died on December 19, in his sixty-third year.

The Museum News, was formally opened to the public by the mayor of the city on November 12.

The new building is a log structure with a two-story central portion and three one-story wings. It includes exhibition space, meeting hall, work rooms and storage space. The whole of the lower portion is without windows, each case or section being equipped with shaded electric light so that the exhibits can be plainly seen and the labels read. More than two thousand specimens have been relisted and arranged in new cabinets in the new quarters. The building is on Jacks Creek near the foot of Second Street, in the new City Park which has been established as a CWA project. A portion of the funds for the building was raised by a campaign this spring in which donors were given recognition in a unique manner. Each log and square of the roof was "sold" at a specified price and the names of the donors placed on a model of the building which was displayed in a prominent store window and then removed to the museum building.

The museum is the creation of a group of boys, who began work in 1923 in a tent, and moved successively

58 Hastings Hall,
Cambridge.

April 30th 1910.

Dear Dr Merriam:-

I was delighted to receive a copy of your volume of Californian myths the other day. There has been so little material available from that portion of the State, that we have all been eagerly waiting your work. As yet I have had time only to glance at the feast spread before me, but-

am planning an egg in reading
the volume carefully on Sunday.

For myself, I am very anxious
to get to work again in California
but cannot do so until next
year. Then I hope to dig in again
and see what I can bring to
light. A lot of Shasta myths
of mine are just about to
come out in The Folklore Journal
and may interest you in con-
nection with the work you
have done there about.

With many thanks for your
kindness in sending me your
volume, believe me

Sincerely yours
Roland B. Dixon

Replied - 10/10/1901

COSMOS CLUB
WASHINGTON, D. C.

Acld. April 24, 1920

April 21st - 1920

My dear Dr. Merriam:-

I'm sorry not to
have found you in today, and
also that I have to leave in
the morning for home. I had
expected to call yesterday, so
that I might have another
chance if I was unfortunate
in finding you not at home.
But other things came up and
this was my only opportunity.

I had hoped to be able to talk
over some of the Californian things,
but fear this must be left for
another time.

Sincerely yours
Roland B. Dixon

Saste & Sasti

Gallatin, Synopsis Ind. Tribes,
Trans. Am. Ethn. Soc. Vol. 2, p. c [= 60 of Introduction]
and map. 1848.

Shasta & Scott Valley Tribes

mentioned by E. Stele in Rpt. Comm.
Ind. Affrs. for 1864, 120, 1865:

T-ka at mouth Scott River [misprint
for I'-ka]

Id-do-a Scott Valley Indians

Ho-te-day Same as Yreka

Shasta Same as We-o-how (East of Shasta River)

Yreka Same as Ho-te-day (West of Shasta River)

all said to speak same language -

Latham:

Shasti - referring to Hale's Vocab. of 1846

Latham, Proc. Philological Soc. Lond. Vol. VI, p. 82, 1854

(reprinted in Opuscula, 310, 1860; also four
words given in Opuscula, 346.)

Shasta Valley Shasta
call themselves - Kik'-kahtch
Ke-kahds - Pagustan
Kikatsik Dison

$$\begin{array}{r} 20.57 \\ 20.57 \\ \hline 41.14 \end{array}$$

Yreka & Scott Valley Shasta names:

Scott River ^{Ah-}Wah'-tä-ho } (all same).
Scott Valley, Ah-wah'-tah-ho }

Yreka { flat where cars come in } Ah-ho'-te-dā
{ maybe nice understanding for Montague }

Shasta Valley (people) - Gik'-kah-tch.

What does Poo'-ne-yet mean?

show given me by a ~~Shasta~~ Scott Valley (Shasta)
woman who married a Kar-vah'-ka man, at
Happy Camp, Klamath Canyon, Oct. 1910 - same

ZODYUL
HARVARD
MASSACHUSETTS

May 27", 1928.

Dear Dr Merriam:

Many thanks for your kindness in sending me a copy of "An-nik-a-del". The tales serve finely to supplement the Shasta material I published some years ago, and give us interesting comparative material. With this and your previous monograph on the Achomawi, and the linguistic data which De Angulo is to publish in a short time, we shall have excellent all around material on this group available.

I hope you will "get the habit" of turning out a volume of your data every year, for we all are looking forward to it.

With best wishes for the summer

Sincerely yours

Roland B. Dixon.

ROLAND B. DIXON
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

March 10th 1920.

Dr C. Hart Merriam

1919 Sixteenth St.

Washington, D.C.

Dear Doctor Merriam;-

I am glad that we are at last to get your long expected material on California. I shall be glad to answer so far as can any question you may send.

So far as regards the Shasta village site names and locations all that I can say is that the locations given and the names are those that my informants gave. I have no means of adding anything to the information given in my paper. Usually my data was obtained from several informants, and where discrepancies appear between your results and mine, I see nothing to do but let the matter stand as in doubt. Your specific queries I answer below in order.

Tatsuk This was given me as the name of the creek (Humbug)

Usscho Name given for Stewart R.

Okwanuteu So far as I can see, there is nothing in this term to indicate that it means "South people". It does not resemble in any way terms for "south".

In regard to the "skunk-brush" I am afraid I do not know the botanical name for it. The name seemed to be in common use among people in this whole region, and I fancied that it could be easily identified. May it not be the skunk-currant?

I have not published either my Shasta or Maidu vocabularies

2.

as yet, and see no probability of doing so in the near future.

The ranheria at Jacksonville, Oregon was given me as "Ikwahawa".

The spelling used in the Shasta paper and elsewhere is that in ordinary use among American philologists. A general indication is given in the list of sounds in Maidu on p. 3 of my Maidu Texts.

I give on a separate sheet such comments as I can make on your general list.

In April I shall probably be down at the meeting of the National Research Council, and shall hope to have the pleasure of dropping in to see you for a short call.

Sincerely yours

Roland B. Dixon

P.S. I might add that I have the names of a large number of places etc that are not entered on my map, simply for the sake of clearness. No attempt whatever was made to have the map one which should show all sites. See his paper 'The Shasta' Bull. Am. Mus. Nat. Hist. XVII, Part 5, p. 389. 1907.

ROLAND B. DIXON
HARVARD UNIVERSITY
CAMBRIDGE, MASS.

March 30" 1920.

My dear Dr Merriam;-

In re "Okwanutcu". Your term "oo-kwah-too" means "up hill", not up river for which a different term is used. "Okwax" is a term meaning far, distant, and its stem enters into various words meaning long, over there etc. etc. If the name Okwanutcu is to be analyzed it would mean something like the "distant people.

I too regret that I have been unable to publish my Maidu and Shasta vocabularies, but there has not been any place in which they could be published.

Certainly there are local slight differences between the valley and foothill people in the Northwestern Maidu, but these are too small to constitute anything but very minor dialects.

The only thing I have published on Wintun, is the brief sketch of the Wintun Grammar in the Putnam Anniversary Volume.

In regard to the phonetic question, can't this be most easily settled when I call to see you in April ? Then you can take it down in your own system directly.

Sincerely yours

Roland B. Dixon

H. ACHOMAWAN STOCK

H/7a-m /E9

Achomawan Stock

80/18

c

JUNIPER BERRIES EATEN BY PIT RIVER INDIANS

Juniper berries are eaten raw. Some are too strong. These are not eaten. Trees bearing the sweet berries are selected. The berries are pounded and boiled, making a tea, which is taken for coughs and other troubles.

Told me by Charles Green, full-blood
Ā-ju-mah'-we of Fall River, March 1928.
can

TABOOS

The Pit River people did not eat Coyote, Grizzly Bear, Skunk, Loon, Pelican, Cormorant, Night Heron or Shitepoke. They did eat Bobcat, Mountain Lion, and Swan, and some even ate Mink.

When a woman has a child, neither she nor her husband may eat meat or fish. The husband must go to a distant place, usually a mountain, and remain over night. He may resume eating in the usual way in a few days, but the wife must not touch meat or fish until she is entirely well.

The prohibition relates not only to eating but to the smell of cooking meat or fish. She must be far enough away so that this smell could not possibly reach her.

(Told me by Charles Green, full-blood Ā-ju-mah'-we of Fall River Valley, March 1928.)
can

ACORNS
Language of Ā-ju'-mah'-we
of Fall River Valley

An acorn	<u>Tě-tāts</u>
Gathering acorns	<u>Tā-tah-jā</u>
She is gathering acorns	<u>Yah-sah'-me dā-tahts</u>
Biting open acorn (shell)	<u>Tā-jā'-pah-kā</u>
Cracking acorn (with small stone)	<u>To-pah'-ka</u>
Acorn meats	<u>Dā-tahts</u>
Pounding acorns	<u>Yah'-tah tā-tāts</u>
Acorn meal before leaching	<u>Ah-tah-kā</u>
" " after " (sweet).	<u>Wil-lah-tah-kā</u>
" " " " (still bitter)	<u>Wil-lah'-tsi'-ye</u>
Acorn (or other) soup (thin)	<u>Ā-so-kā</u>
Acorn mush	<u>{Is- Ā'-skah'-we; Ā'-skah'-we'-we-che</u>
Cooking acorns in basket	<u>Dā-tahts-se</u>
Acorn bread	<u>Dā-tahts wah'-hahts</u>

DEER HUNTING WITH A ROPE CIRCLE

CALLED DIL-LOO'-WAH-TE

A rope was stretched around a large area at a height of 3 or 4 feet and held in place ^{by} fastenings to trees, brush, or stakes. Men were stationed along the line and branches and brush were attached to the rope at intervals. By striking the rope with clubs these were shaken, making a noise to keep the Deer within. This hunt was carried on by the Ham-mah'-we of the South Fork of Pit River. It was a springtime hunt.

DEER DRIVING IN WINTER, CALLED DO-TOO'-TE

In winter, usually when the ground was covered with snow, Deer drives were made over considerable areas. Good shooters were stationed at points where it was known the Deer would come out. Then a number of people beat the forest and undergrowth, driving the Deer toward the shooters. The name of this hunt is Do-too'-te.

Told me by Charles Green, full-blood Ā-ju-mah'-we of
Fall River, March 1928. -*cam*

SALMON SPEARING

The Big Valley tribe and our tribe used to go down Pit River to the falls where the salmon stopped, to catch and dry salmon. Large quantities were dried and brought home in pack baskets.

A mile or two above the mouth of Burney Creek a stream enters Pit River from the south. Its name is Mah-pe'-dah-da, called Salmon Creek by the Whites. It is less than half a mile in length, but during the salmon run it is packed with these fish. Naturally it became a great resort for neighboring tribes of Pit River Indians, some of whom came from as far up river as Big Valley. A long time ago the Indians established a village there, naming it after the stream, Mah-pe'-dah-da. Here the salmon were cleaned and dried, and when dry were packed home by the several tribes.

Told me by Charles Green, full-blood Ā-ju-mah'-we of
Fall River, March 1928.-*cm*

THE FIRE CORRAL--DĀ-OO'-TE

Hunting with a Circle of Fire

In former days it was the custom to make a fall deer hunt in the White Horse Lake country in September or October when the deer were fat and the leaves dry. This hunt is called Dā-oo'-te. It was made jointly by two closely related tribes, the Fall River Ā-ju-mah'-we and the Big Valley At-wum'-we.

Men with torches started together and ran in opposite directions, enclosing a very large circular area--a thousand acres or more. They set fires as they ran so that in a short time a huge circle of fire, spreading toward the center and constantly contracting, surrounded the deer and other animals. They were confused and blinded by the smoke and easily killed with bow and arrow. There was no escape.

After each hunt two or three years were allowed to pass in order to give the pine needles time to accumulate before the next.

Told me by Charles Green, full-blood Ā-ju-mah'-we of Fall River,
March 1928.-*cm*

MISCELLANEOUS NOTES FROM PIT RIVER INDIANS

CURE FOR TOOTHACHE

Some of the old doctors cured toothache by rubbing the face with the hand and sucking blood from the cheek or along the line of the jaw. They gave no medicine.

GOLD TOO HEAVY TO PACK ALONG

Charles Green's father, when living in Fall River Valley, was given gold from time to time by the soldiers at Ft. Crook, and many times the officers gave him twenty dollar gold pieces. These he kept in a small sack. After his death his wife found them a nuisance when moving. The sack was too heavy, so to get rid of it she threw it in Pit River just below a big rock a little lower down than Pit 1. It has not been seen since.

Told me by Charles Green, full-blood Ā-ju-mah-we
of Fall River, March 1928. -cam

Pit River tribes & their names for other tribes

Big Bend tribe Modesse--their name for themselves

Goose Valley tribe (Tomalinchemoi)

Fall River ^{tribe} (Ajumahwe)

Big Valley ^{tribe} (Atwumwe)

Hot Springs or Canby Valley tribe (Astahkewiche)

Alturus ~~to the north~~ ^{to the south} tribe [Hāwesidoo]

Likeley Valley (S Fk Pit River) [Hammahwe]

Hat Creek tribe (Atsookāē)

~~Goose~~ ^{Burney} Valley " (Oókahsoóē)

Dixie Valley " (Apwoórokāē)

Unrelated tribes

Klamath

Modoc

Northern Piute

Wahshoo

Notokoiyo Midoo

Nosse or Yahnak

Wintoon

Achoomlv

SIGNAL FIRES OF THE PIT RIVER INDIANS

Signal fires are called e-se-an'-no-e-mat. This refers to single fires visible at a distance.

But when the enemy has entered the Pit River or Fall River country everybody keeps watch, and whenever anyone sees an enemy he immediately builds a signal fire. Thus as one man after another locates the enemy, a series of fires spring up at intervals, one after the other. These signal fires in series are called tă-mat'-soo-ge.

Told me by Charles Green, an Ā-ju-mah'-we of
Fall River Valley, March 1928.

cm

Battles with Hat Creek and Pit River Indians
who had escaped from Round Valley Reservation *A Chonkewi*

History of

Justus H. Rogers, in his *Colusa County, Its History and Resources*, writes as follows concerning Indian disturbances near the North Fork of Stony Creek in April and August, 1862:

"In the latter part of April, 1862, the whole [91] county was shocked at the news of a desperate fight of some of its settlers on the north fork of Stony Creek, with Indians. A party of the latter, hailing from the Round Valley Reservation, who were of the Hat Creek and Pit River tribes, had been committing depredations, robbing houses, and killing stock, and completed their cruel work by murdering Henry Watson, on Little Stony Creek. These Indians were led by a squaw, named 'Hat Creek Lize,' well known in the Pit River country as a desperate woman, a fearless rider, equally an adept in the use of the rifle or the bow and arrow. She was of large stature, pitiless in her vengeful moods, and celebrated for her barbarities. The killing of Watson aroused the settlers, and they took instant measures to capture or slay these wild miscreants, who took to flight along the foothills, pursued by fifteen white men. On their way, these Indians came down into the edge of the valley, about eight miles from where [92]

they had shot Watson, and killed an Indian boy who was herding sheep for Mr. Darling. From there they crossed Thoms Creek and went four miles up the canyon in the creek and entered the mountains, but not without stopping to kill many head of cattle. Here they rested and built themselves two huts, feeling that they were safe from pursuit. On the 3rd of May the original band of pursuers was re-inforced so that their number was now thirty, the same being about the number of the Indians. On the next day the settlers had come up to the Indians, where, after a desperate battle, lasting one hour and a half, the Indians beat a retreat, with a loss of fifteen of their number killed and several wounded. In this engagement S. W. Shannon, of Round Valley, received a mortal wound, and S. R. Ford was fatally injured. In this fight the squaws stood fighting by the side of the male Indians, and several of them died bravely.

"There was another outbreak of the Indians in this same year. About the first day of August, the Indians at Milsap's ranch, near North Stony Creek, and comprising seven men and four or five squaws, under the leadership of 'Big Bill,' the murderer of Williams, entered the home of John G. Wilson, near Stony Creek, and stole a number of articles of clothing and some provisions.

Wilson and his family were absent from the house at this time, having gone to the mountains. A few days after the robbery, he returned, and, finding his house plundered, he went over to the Indian rancheria referred to above, for the purpose of recovering his property. The Indians immediately commenced an attack on him, the squaws throwing rocks at him, while a buck undertook to seize his gun. In the struggle, Wilson discharged both barrels of his gun at the Indian, [93] after receiving an arrow shot in his hand. Wilson now fled, the Indians pursuing him and shooting him with a number of arrows, one piercing his face. Mr. Milsap, hearing the affray, rescued Wilson, took him to his house, and had his wounds dressed by a physician. The settlers hearing of the difficulty, gathered together the next morning, and went in pursuit of the Indians. They succeeded in killing 'Big Bill' near Thoms Creek. Three more of the band were killed between Milsap's and Brown's ranches. A few days afterwards, Pete, who had shot Wilson, was caught near the reservation and hanged, the hanging being done by friendly Indians.

Justus H. Rogers, Colusa County, Its History and Resources, pp. 91-93, 1891.

Mö-des'-se tribe . Big Bend Pit River

Entered
in vocab.

Geographic names:

- ✓ Pit River, A-jū-mah'^{chu}
- ✓ Big Bend Pit Riv, Mā-des'
- ✓ Kosk Cr. entrip Bend from North - An-noo-che-che.
- ✓ The Cove on Pit River, Ah'mitz'
- ✓ Mt. Shasta, E-tah-ko'
- ✓ Grizzly Lake, Ko-lā-chah-ke
- ✓ 'Bally', Mā-how'-mah-dēh (bare rock dome N. of 1st ridge N. of Pit Riv)
- ✓ Challe Mt., Too-yah-kā'
- ✓ Ridge (bare & long, E & W) N. of Pit Riv bet. Challe Mt. & Grizzly, Ni-ni'-doo'-che.
- ✓ Montgomery Creek, E-pur'-re'.

✓ Sandy gravel flat at Ferry on south
side Pit River 1/2 mile E of Mt. Shasta
Same name for rancheria since here } Tah'-sah

✓ The actual Bend of Pit River, & particularly
the point on south side of the Bend, where
rancheria of same name stood } 00-le'-moo-me

✓ The ruling rancheria which gave its
name to the tribe, was on the north
side of Pit River opposite Big Bend &
just east of Kosk Creek. } Mö-des'

correct

I. KAROK STOCK

I / 8a - b / E 10

Karok stock

1 of 2

80 / 18
c

EAR-MARKS OF KLAMATH RIVER BASKETS

Karok mush baskets as a rule have two pairs of horizontal ribs or raised strands passing around the circumference of the basket: one pair near the top (usually wound with Xerophyllum); the other pair around the periphery of the bottom. In both pairs the individual ribs are separated by a narrow interspace (normally of the width of a single strand or at most of two strands). The bottom, except the small central disk of 3-ply twist, is normally of simple twined weave like the sides, the warp or vertical strands being plainly evident.

^{Pelikla}
Yurok baskets as a rule lack the upper pair of ribs (are entirely plain) and have 1, 2, or 3 circular ribs close together around the bottom. Within the circle thus formed the bottom is normally of diagonal-twined weave, although in some cases it is simple ordinary twined as in Karok baskets.

It is worth while to make a careful study of the baskets of authentic Karok, Yurok, Tolowa, Hoopa, Hwilkut, and neighboring tribes, especially of the bottoms, in order to ascertain the normal constants and differences. This should be done on the ground. At the same time the designs of each tribe should be diagramed and compared.

Klamath River Beshits

Yurok on Klamath

WM. N. BERGAW

Says the Klamath Indians keep a sort of record. They indicate their age by a notch cut for every moon. The men they have killed by a red mark, the number of their wives by a black one. During life this is kept in his private basket in the lodge. After death it is placed in a sort of case woven from a particular plant and hidden in a hollow tree, on a hill over the village with others of the tribe. If the Indian dying has a canoe, they split it up and place a part over his grave. The dead are "waked" three nights and a fire kept burning over the grave. The medicine man digs the grave with a wooden instrument in fashioning which no iron has been used.

[Some of the above doubtful.]

Personal Memoranda George Gibbs, 1852.

Attacked by Indians on middle Klamath River

Isaac J. Wistar ~~thus~~ describes an attack by Indians while camped on ^{River} ~~While camping on the upper~~ Klamath, about 50 miles above the mouth of ~~the~~ Salmon River; ~~Isaac J. Wistar,~~ in his Autobiography, states: "It was at some late hour of the night that a mounted band of up-country Indians, who had doubtless watched us long and marked our camp well, deployed quietly on the high bar we lay upon, between us and the river and in an instant covered us with a thick flight of arrows and charged home. At their first yell of battle, quickly followed by the rush of horses, I kicked off the blankets and partly rose, but seeing they must go over us, threw myself down flat on the ground till they had passed, and while the horses were stumbling and jumping over the row of aparejos, I sprang up and ran for the river, rifle in hand, jumping in the darkness from the high vertical bank as far as possible to clear the rocks. Fortunately I struck deep water, and though the current was strong, succeeded in swimming back and finding concealment in shallow water among some rocks and small willow brush. Here I drew my load, wiped out, and reloaded, soon discovering for the first time a broken arrow sticking painfully in the front or upper part of my thigh. . . . Daylight gradually appeared, enabling us to make sure that the Indians had definitely cleared out." --Autobiography of Isaac Jones Wistar, Vol. I, p.204, Philadelphia, 1914.

Killing of 8 Whitemen at Blackburn's Post, Lower Klamath River

in 1852

[12 miles below Wistafelt - Klamath]

Isaac J. Wistar, in his Autobiography, states that after camping one night in the timber a few miles below Blackburn's ^{Post} at the lower crossing of ~~the~~ Klamath River, he made an early start and when approaching the prairie back of Blackburn's heard firing at his place. On arriving he found Blackburn shut up alone in the small house. "The canvas shanty had been surprised and all its occupants simultaneously massacred. Their dying groans had aroused B. who opened fire and had successfully defended himself in the clapboard house. The eight ^[of his hired men] bodies were scattered about the bar mutilated in every shocking manner that the ingenuity of the savage had been able to devise. [193]

Sometime during the night a body of Indians had surrounded the place quietly, cut their way into the canvas house and at a signal had killed without noise, every man. B., awakened only by the groans of the victims, had knocked off some of the upper clapboards of his shanty and opened fire. Being an old mountain man he wasted no shots, but the Indians knowing the small house could contain but one man, were ashamed to run away and leave him. After rushing several times on the house with disastrous results to themselves, they retired and tried to crush the roof by stones thrown down on it from the bluff. But as they had to carry [194]

Indians at Blackburn's -2-

the stones up from the beach, and the stones they were able to heave so far were not heavy enough for the purpose, they returned to the beach and after considerable discussion among themselves, commenced a series of single rushes on the door, one at a time, trying to chop it down. They might have kicked in the slight clapboards anywhere, but thinking, naturally enough, that the place to get in at was the door, they gave their whole attention to it, each volunteer shouting his death song, as like the Homeric heroes, they successively devoted themselves to death. But as the door was ^{much} the strongest part of the house, being made of split puncheons several inches thick, and B. did not give them much time for chopping, their devotion went for nothing and all their efforts failed."-- Autobiography of Isaac Jones Wistar, Vol. I, p. 193-194, Philadelphia, 1914.

Kahrok Indians on Klamath River

In a History of Sacramento County, Calif., by Thompson & West, published in 1880, ^(edited by George F. Wright) ~~it is said~~ they state that according to a series of elaborate articles in the Overland Monthly by ~~Mr.~~ Stephen Powers, the California Indians had changed very little, except for the worse, since the adoption of civilization. They go on to say:

"Mr. Powers was intimately acquainted with the habits of several of the valley tribes during a number of years, and has left on record in that magazine the best account that has ever been written. He describes the Cahrocs, on Klamath river, as the finest tribe of men on the Northwestern Pacific shore. They are a little lower in stature than the American people, but well made and strong; the face oval, low cheek bones; eyes bright, opening straight across; nose straight and strong. Many of the women are handsome in features, graceful in shape, and do not age so rapidly and repulsively as the women of the valley, but seem to belong to a superior race. The men dress chiefly in a buckskin girdle about the loins. The women wear a chemise of braided grass, tattoo their faces, and dress their hair in clubbed queues. Both sexes bathe in cold water every morning, but are untidy in their houses. In addition to bows and arrow, the men use, in close quarters, a sharp stone as a weapon of war, gripped in the hand. Their native money consists in the red scalps of woodpeckers, valued at five dollars each, and strings of shells. Each village has a head man, or captain, but his authority is limited; in war they have a head chief, or major-general, for the whole tribe.

2

In war they take no scalps, but decapitate their dead enemies. Sometimes the men fight savage duels with sharp stones clutched in the hand. Previous to marriage, there is no love-making among the young people; everything is settled by the parents; the lover offers to them so many strings of shells and no marriage is legal without pre-payment. Before marriage female virtue is unknown; afterwards, conjugal infidelity may be condoned by the payment of money. Illegitimate children are classed as social outlaws. There is a tolerable division of labor between the sexes, but still the women are drudges. They have a confused idea of a God, whom they call 'Chareya,' or the Old Man Above. They worship the coyote, and believe in ghosts, who chase people at night. Their sweat-houses are built partly under ground, and answer for church, theater, dormitory, and hospital. They bury their dead, and abhor cremation. Their language is copious, flexible and somewhat resembles the Spanish."

Thompson & West, History of Sacramento County, Calif., pp. 24-25, 1880.

KAROK TRIBE, INDIANS VALUABLE FOR INFORMATION

At Happy Camp is a man named Henry Joe.

Gordon R. Humphreys, half breed, is native of Happy Camp.

10 miles below Happy Camp there is an old rancheria Innom, near mouth of Clear Creek is an old full-blood named Ned, who knows the rancherias of Karok tribe and is well worth working.

At Elliotts 24 miles below Happy Camp there are several full bloods and half breeds. Elizz Elliott is a good one to begin with.

At Orleans Bar near S limit of Karok territory, Mrs. Nichols is said to be intelligent, and well-informed on Indians. She lives on W side of river 3 or 4 miles above Orleans.

KLAMATH RIVER INDIANS

"The Indians known by the general term of Klamath River Indians are those that occupy the river between the Shastas and the sea. Although several dialects are spoken along the river, they are divided by Powers into two tribes, the Ka-rok and Yu-rok, meaning 'up the river' and 'down the river'. The former occupied the stream from below Waitspek to Salmon River and up that stream, while the latter extended from them to the ocean. A portion only of the Ka-rok tribe belonged in that portion of Klamath Co. now annexed to Siskiyou, those on Salmon river, and hostilities that occurred with them will not be treated of. The Klamath River Indians were the finest specimens of physical manhood to be found among the natives of California, powerful and fierce, and gave the whites trouble from the time they first placed foot on their hunting grounds."

—History of Siskiyou Co. by Harry L. Wells, 121, Oakland, 1881.

EAR-MARKS OF KLAMATH RIVER BASKETS

Karok mush baskets as a rule have two pairs of horizontal ribs or raised strands passing around the circumference of the basket: one pair near the top (usually wound with *Xerophyllum*); the other pair around the periphery of the bottom. In both pairs the individual ribs are separated by a narrow interspace (normally of the width of a single strand or at most of two strands). The bottom, except the small central disk of 3-ply twist, is normally of simple twined weave like the sides, the warp or vertical strands being plainly evident.

Yurok baskets as a rule lack the upper pair of ribs (are entirely plain) and have 1, 2, or 3 circular ribs close together around the bottom. Within the circle thus formed the bottom is normally of diagonal-twined weave, although in some cases it is simple ordinary twined as in Karok baskets.

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Ear-marks of Klamath River Baskets.

^{mush}
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Xerophyllum

Karok

Klamath Canyon, Oct. 2, 1910.

Calif. Journal, II, 1910.

"Spent forenoon with an Indian in the forest about Happy Camp and got from him the names of a number of trees and shrubs and mammals and birds and reptiles and insects and fishes in the 'Karok' language.

After dinner, while my man was harnessing his team I got some baskets from an old Indian full blood woman."

p. 143.

Soules Bar. Klamath
River.
7.13.32

C. Hart Merriam.
Member National Academy of Science

Dear Sir: Mr. Langford tells me that
you made a study of Karok villages
along the Klamath up to Hager, Camp.

If you have published anything
on this or have any information
you could give that would be of

help, I should be very grateful.
I have a few months here to look
round & am very interested in the

culture. I am an anthropologist &
have been at work this winter - past.

The above address will find me.
I am anxious to know something of
the old village life - what is some
organisation was within each & the

relations being obtaining between the
villages. How far the people
were related ^{& had rights} in each village &
how far there was intermarriage
between certain villages? In
fact everything is of interest to me.

I am sincerely
Yours,
H. H. M. Coues.

P.S. I understand you had
at one time a map of old villages.
This would be most useful now.
I am working with a part from the
Rochefeller Foundation.

Memorandum:

MRS. ROSA TEMPLE SUNDERLAND

Memorandum from Mrs. Rosa Temple Sunderland, a halfbreed Indian woman from the middle course of Klamath River. At one time she lived at Happy Camp. Her father was George B. Temple of Happy Camp. Her mother was Mary Jane Coyote John.

Her husband, John N. Sunderland, is a white man in the employ of the New York Central Railroad, now temporarily at 1620 R St. Washington, D.C. (April 1927.)

Her grandfather was old Coyote John, whose wife was nicknamed Riley. They had a daughter named Mary Jane who married George B. Temple, a white man. Mary Jane and George were the parents of Roas Temple, who married Sunderland. Mrs. Temple, Rosa's mother, is buried at Seiad on the north side of Klamath River, in Shaste territory.

In 1896 Rosa, then nine years old, was at the Hoopah Indian School. In 1898 she went to the Indian School at Carlisle, Pennsylvania.

-2

Rosa Sunderland has a first cousin, Linda Ince, still living on Indian Creek, north of Happy Camp. Before marriage she was Linda Barron. She is 40 or 45 years old, is the wife of Thomas Ince, and has several children. She is a cripple using crutches. Her mother and Rosa Sunderland's mother were sisters.

Mrs. Rosa Sunderland is anxious to obtain two allotments, side by side if possible, one for herself and the other for her cousin, Linda Ince. If successful in obtaining this allotment she will give Linda the use of both.

In order to establish her claim, Rosa Temple Sunderland has obtained several letters and affidavits from old citizens of the Middle Klamath, among whom the most important is Charles S. Graves of Yreka, Probation Officer, aged seventy years. He is a well-known and highly respected citizen. He suggests that the newly elected Congressman, Harry Englebright of Alturas, might be useful in influencing the Indian Office to attend to the allotments.

Among other letters she mentions one from old man Quincy Woodcock who came to Happy Camp in the 70's and was Postmaster. He was acquainted with Rosa's father.

Old Indian Joseph who formerly lived in Seiad Valley and whose land was taken by white men, moved to Happy Camp. His son, Indian Henry of Happy Camp, now an old man, married the widow of Jack Titus.

Dan Effman, a Happy Camp Karok, now lives at Hoopa.

The Indian Office seems to require an unreasonable amount of identification in order to prove that Rosa Temple Sunderland is entitled to an allotment. For this reason Mrs. Sunderland asks me to obtain additional statements from old residents, both white and Indian, along this part of Klamath River.

[April 22, 1927.]

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[April 22, 1927.]

at Happy Camp

See Indian Henry (very old man)
and

Nicholas Effman -

about Mrs J. N. (Rose) Sunderland,
formerly Rose Temple.

I / 8a - b / E 10

Karak stock

2 of 2

80/18
c

Young ferns collected by C. S. at Orleans - Sept 1921
used for med. Identified by A.E.

Young frond of
sword fern *Polystichum munifolium*

Young frond of

Dryopteris rigida arguta

KAROK NOTES

Name of Tribe--The Karok of Orleans Bar tell me that they call their tribe Ah'-rah-ah'-rah (~~which may be written~~ (or Ar'-rah-ar'-rah). *They*

~~The Orleans Bar Karok~~ call ~~at~~ their relatives from higher up the river--the Happy Camp region--Kah'-hah-ar'-rah.

Their word for person is Ar'-rar, ~~the plural of which~~ ~~is~~ Ar'-rar-rus. Their word for 'many people' is Ti'-ar'-rar.

Blankets--The ordinary blanket or robe consisted of two deer-skins tanned with the hair on, sewed together. Such blankets ~~were~~ ^{are} called Wě-roo-soo-rah'-wahs.

The aprons worn by the women were made of woven strings ornamented with pine nuts, shells, or ~~other~~ beads. They ~~were~~ ^{are} called Tahn'-tah'-hahv.

Paints--In painting the face or body, the paints used were red (Ah-saf'-foon), black (Thun-toot'), and white (Am-toop).

Tattooing--The women commonly tattooed the chin with three broad vertical bands similar to those of the Shaste. Such tattooing may be seen today on practically all women above middle age. It is called Oo-soo'-kin-hīt. Some of the men have cross bars tattooed on their arms to indicate their wealth in rāsh-pook, each bar representing not only a strip of the precious Dentalium but also its exact length. Bars on the inner side of the forearm show the number and lengths of strings of five (5) measured from the hand; those on the inner side of the upperarm, strings of ten (10). At Orleans Bar I saw an old man with a number of these cross bars on both lower and upper arm. They were on the left arm. This arm tattooing is called Trah-ah^{ch}-hoo thoo'-kin-hīt (from Ah'-trah^{ch}, arm, and thoo'-kin-hīt, tattooing).

In olden times some men had a small cross tattooed on the cheek.

and when in use has the opening closed by buckskin held in place by a lace-work of thong over the top.

The common basket materials were the roots of Ponderosa Pine and willow with an overlay of Xerophyllum. Hazel sprouts were largely used in the coarser baskets.

The Spirit or Ghost--The Karok believe that a spirit called

Ik-kra-me-ah-ahm-tahp (from Ik-kra-me-ah wind and Ahm-tahp ghost or spirit) leaves the body after death but stays around for five days before taking its final departure. It is sometimes called also Poo-yah-har-rah, meaning "persons's shadow." The people say this is sad and they dislike to talk about it. The people sometimes cut their arms for better luck and to keep the devil away. They call this arm-cutting Sut-tuk-yeeth.

Doctors--The Karok have several kinds of doctors; one called A'm who scarifies and sucks and also dances and sings; another called Ar-rar-rah hoos-oo-mahn who takes care of people's senses; a third kind called An-na-keah-wahn or medicine doctor makes medicine of various herbs.

Points of Compass--The Karok do not have definite terms for points of compass, but use the terms "up river" and "down river". For east they say the direction where the sun comes up, and for west the direction where the sun goes down. The name of sky is Che-mooch-is-wi-koo-nish, meaning "blue like the lizard's breast" from Chee-mooch the blue breasted lizard (Sceloporus).

KAROK SPOONS

The Karok make and use three kinds of spoons, one of elk-horn called Sik-kě^{ch}-nook, and one called Ah-hōp-sik-ke of manzanita root. The root is carved when freshly cut, at which time it is relatively soft and easily cut. The third kind of spoon is shaped from shells of clams and sea mussels which they get in trade from their neighbors the Po-lik-la whose range extends to the ocean. - cam

KAROK MONEY

The common money or medium of exchange consisted of Dentalium shells, called Ar'-rah-rāsh-pook, meaning "people's money", or simply Ish'-pook. The Dentalium money was commonly carried in strings of 5 or strings of 10. The strings of 10 were valued at \$30 of our money.

The splendid red crowns of the Log-cock or Pileated Woodpecker (Ceophleus pileatus) also were used as money, valued at \$1 each.

ACORNS AND PINE NUTS AMONG THE KAROK

George Gibbs, in describing his trip up the Klamath River with Redick McKee in the fall of 1851, mentions the trees of the canyon some 15 or 20 miles above the mouth of Salmon River. He says: "Of the oaks there is a great (152) variety; several of them evergreens, including the chestnut and live-oaks. The acorns, bay-nuts, and piñones or nuts of the edible pine all contribute to the subsistence of the Indians who use them in various forms, roasted whole or pounded into flour and made into bread or porridge. Piles of the husks are to be seen round every lodge."

And when traveling along the north side of the river between Happy Camp and Big Bottom (doubtless Sciad valley) he mentions "the yellow or pitch-pine, the sugar-pine, and the big-cone." (156)

This mention of the big-cone is hard to understand, inasmuch as it would seem to refer to the Digger Pine (Pinus sabiniana), a tree which I do not remember finding on Klamath River, although I have been over this part of the route several times. But Gibbs was not a botanist and may have applied this term to certain individual trees of the sugar pine which differed somewhat from the typical form, ~~but~~ for when describing the journey from below the mouth of Clear Creek to near Happy Camp he speaks of the sugar pine as "greatly resembling the large-coned pine, except that its (154)

bark is smoother. The cones are almost equally large and the leaves long and coarse." This is very perplexing, for the reason that the leaves of the sugar pine are neither long or coarse, nor do the cones in any way resemble those of the Digger Pine. The only explanation ~~that~~ I can think of is that his large-coned pine is in reality the sugar pine, and that his statement that the leaves are long and coarse arose from a confusion of its needles with those of the common yellow pine of the region.

Gibbs in Schoolcraft's Indian Tribes, Vol. 3, pp. 152, 154, 156, 1853.

The territory of the Karok
lies wholly in the wild and
densely forested canyon of
Klamath River. A wagon road
reaches to the upper end of the ~~Karok~~
~~country~~ at Hoffy camp, & another, coming
in from the coast, reaches to lower end
at Orleans Bar, but between the two
the dominion of the tribe is accessible
only by a rough, rocky, & in many places
exceedingly steep mountain trail.

KAROK SIGNAL TREES

George Gibbs, in his account of his trip up Klamath River with Redick McKee in the fall of 1851, speaks of the "telegraph" trees of the Karok, saying: "These, which are among the most conspicuous features of the scenery upon the river, occur near every village. They are always selected upon the edge of some hill, visible to a considerable distance in either direction. Two trees, one trimmed in the form of a cross, the other with merely a tuft at the top, represent each lodge; and in time of danger or of death, a fire kindled beneath them, informs the neighboring tribes of the necessity or misfortune of its occupants."

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Gibbs in Schoolcraft's Indian Tribes, Part 3, pp. 150-151, 1853.

WAR PAINT OF KLAMATH RIVER INDIANS

Isaac J. Wistar, in his Autobiography, mentions a trip he made in or about the year 1850 from Durkee's small block house at the junction of the Trinity with the Klamath "to Blackburn's post at the lower crossing of the Klamath" by way of the Bald Hills. Just before reaching the summit of these hills he saw, "a couple of bucks painted for war (breast bones and ribs white like skeletons)."--
Autobiography of Isaac Jones Wistar, Vol. I, p.190, Philadelphia, 1914.

OLD TIME KLAMATH RIVER HOUSES.

George W. Stewart of Visalia, in a letter dated February 1, 1923, tells me that the late Dr. Cartmill of Tulare told him that he was one of the first white men on Klamath River at the time when Indian villages were numerous, and adds that "the houses were made of redwood puncheons split from logs by the use of wedges made of bone, elk horn and wood, and that each one of the many houses he entered had three rooms."

KAROK DOGS

Gibbs, in describing the dogs found at the Karok villages on Klamath River at the time of his visit in the fall of 1857, states that the Indians "Notwithstanding their poverty had the usual complement of wolfish-looking dogs, which came out of the lodges to look at us, and went silently back," adding that they do not make much noise at any time beyond a complaining yelp when kicked, unless engaged in one of their customary battles.

"Their voice, when they do bark, resembles that of a coyote. Their color is usually black and white or brown and white. They have bushy tails and sharp noses, and in fighting snap viciously, much after the manner of the wolf." He was told that the Indians used them in hunting to drive deer into their snares.

"One peculiarity which they exhibit is inquisitiveness. They will follow and watch strangers with no other apparent motive than curiosity."

Gibbs in Schoolcraft's Indian Tribes, Part 3, pp. 152-3, 1853.

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Gibbs in Schoolcraft's Indian Tribes, Part 3, pp. 152-3, 1853.

The Karok call these dogs chish-she & say that they were the size of a big coyote & had different ears - some

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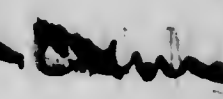
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CATFISH IN KLAMATH RIVER

In September 1918 Gordon R. Humphreys pointed out to me a deep pool in Klamath River between Happy Camp and Clear Creek where the first catfish ever known in the upper Klamath were caught by an Indian in 1890. The Indian, when he saw what he had caught, was very much alarmed and threw the fish back into the water. A white man, hearing of it, told the Indian to catch another and bring it to him, which was done, and the strange beast proved to be a catfish. The water in Klamath River was unusually high that year, which circumstance it is assumed enabled the fish to pass over the rapids and reach this high point in the river.

Catfish are still caught in this same pool. 

MILKWEED CHEWING GUM

Many tribes in California use the juice of the Milkweed (Asclepias) for chewing gum. They drop the Thick milky juice in a basket of boiling water where it soon floats on the top as a rubber-like substance which can be chewed.

The Karok of Klamath River call the Milkweed gum Im-shah^{ch}-wo.

C A H R O C S

Mythology and traditions.

Bancroft, Native Races, Vol. III, pp. 90, 115, 117,
137-139, 159-161, 524, 1875.

Sweathouse and medical treatment

Ibid, pp. 160-161.

A GHOST DANCE ON THE KLAMATH RIVER.

During the Modoc war many Indians from the 141
rancherias along the Klamath River were gathered
at Happy Camp in Siskiyou County dancing nightly.
When questioned by the white inhabitants, who had
become alarmed, the Indians stated that a medicine-
man had predicted that if the people would gather
and dance, a new river would open up, carry away
the whites, and bring back alive all dead Indians,
each with a pair of white blankets.

The following episode is related in connection
with this dance. When the Indians averred that
the bringing to life of the dead and the destruction
of the whites would be accomplished only by their
dancing, and not by violence, the whites demanded
and enforced as a guarantee of peace the surrender
of the arms in their possession. A year or two later
a ball was held at Happy Camp on the fourth of July.

During its progress a number of Indians appeared,
demanded a conference, and alleged their fear of the
purpose of the dance. They stated that they would
be convinced of the good faith of the whites only 142
by the surrender of arms. An armful of old guns
was thereupon gathered and given to the Indians, who
departed with apparent satisfaction.

G.A. Chambers, Montague.
Through Rev. W.A. Brewer, San Mateo

Gibbs, in his Journal, 1851, describing at some length the graves of certain Klamath River Indians, says: "Baskets are usually staked down by the side, according to the wealth or popularity of the individual; and sometimes other articles, for ornament or use, are suspended over them."

--Gibbs, in Schoolcraft, Indian Tribes, III, 140, 1853.

A little later Gibbs says: "If the deceased was one of any consideration, all the girls of the village unite in making baskets, to be placed round the grave; otherwise, one only is staked down at the head, and another at the foot."

--Ibid 175.

MORTUARY BASKETS

KAROK

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--Ibid 175.

Retake of Preceding Frame

0 0 1 3 1

Hon. John Daggett, Ex-Lt. Governor of
California, gave an illustrated lecture on
Klamath River ^{Indian} life before the California
Branch of the American Folk-Lore Society
at Berkeley, September 10, 1907.

was it published?

INDIAN RANCHERIAS

Red Caps

Whites went to Red Caps to destroy the ranch and were fired on by Indians and 3 killed.

(Full account under Humboldt Times Jan.20,1855)

Under February 17, 1855 Humboldt Times:

Most Red Cap and Mountain Indians are in the Moreo and Capell ranches.

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K A R O K

J.W.Powell. Notice of work done by J.Curtin in
and arranging
collecting myths and vocabularies of California
Indians, 1889.--- 11th Ann.Rept.Bur.Eth.for
xxxiii,
1889-90: xxix---xxx, 1894.

"Mr. Curtin spent July and August...1889 at various
points on Klamath river, from Orleans Bar to Martin
Ferry, Humbolt County, California, in collecting myths
and reviewing vocabularies of the Weitspekan and
Quoratean languages.... From January...to June...1890...
the Quoratean ... vocabularies were finished."

SAME, CONTINUED, 1890-91.--- In 12th Ann.Rept.for
1890-91: xxxvii, 1894.

"He arranged and copied vocabularies ...previ-
ously collected in California, namely: Hupa, Ehnikan,
....classifying and copying a large number of myths...
Hupa, Ehnikan, and Wintu..."

'Influential' Indians

Upper Klamath

Ken-no-wah-i
Trinity Jim
Zeh-frip-pah

Lower Klamath

Mo-roo-kus

Kaw-tap-ish

History of Humboldt Co. 152. San Francisco,
1882 (W.W. Elliott & Co. Pubrs.)

KLAMATH AND TRINITY RIVER TRIBES, 1851.

The Daily Alta California (November 8, 1851) publishes a letter from one of its correspondents, "T.J.R." dated Scott's Valley, October 24, 1851, which gives the "tribes or bands" with whom Col. Redick McKee, Indian Commissioner, had succeeded in making a treaty. They are as follows:

"O-ka-no, A-gar-it-is, Up-la-goh, Wee-la-pooth, Ka-la-te, Pates-oh, Kas-lin-ta, Ta-hail-ta, Sock-kail-kit, Tash-wan-ta, Wish-pooke, Me-em-ma. These 12 bands comprise the nations known as the Hoo pahs or Trinity Indians, controlled by the chief Ah-rook-koos.

Watch-pecks, at the junction of Klamath and Trinity; Wuh-sis Cap pels, Moor-ichs, Ser-a-goines, and Pak-wans on the Klamath, below the junction. These are called Poh-likes or lower Klamath Indians.

The above bands are supposed to have committed the depredations at Tompkins Ferry in June last.

Ut-cha pahs, Up-pa-goines, Sa-vou-ras, Cha-ma-co-nee, Coc ka-mans, Chee-nahs, above the junction on the Klamath. These are entitled Pate-ricks, or upper Klamath Indians.

Most of the last named tribes have always been on friendly terms with the whites. A few days after the treaty had been signed by the above-named Indians, the representatives of 4 other bands living on Salmon Creek came into the Commissioner's camp, and after conversing with their brethren, wished to become parties to the treaty made with those below. A provision was made in the treaty which included these four bands....."

Daily Alta California, Nov. 8, 1851.

KAROK

Thomas J. Roach, who traveled from Trinidad to the Shasta Mines in the spring of 1851, writes as follows of the Indians of the Upper Klamath River, in a letter to the editors of the Alta California, dated Martin's Ranch, Salmon Creek, Calif., May 20, 1851, and published in the Daily Alta Calif., June 15, 1851.

On May 14, the party traveled from Big Bar above Bluff Creek to Orleans. Roach writes "We passed several Indian ranches during the day, but many of them were apparently deserted. I was told afterwards at 'New Orleans', that nearly all the Indians on the river had gone off salmon fishing. It seems to be the custom with them, whenever they go off on these fishing parties, to tear off the roofs of their houses, and otherwise disfigure them, to make the whites believe that they have given them up, and that they are of no value. They take good care, however, to bury all their valuables somewhere in the neighborhood of their ranches, and on their return from their fishing grounds, dig them up, repair their houses, &c. I noticed, as a general thing, that wherever there was an Indian rancheria the road was sure to pass as close to it as it could possibly be cut without removing any of their buildings."

Daily Alta California, June 15, 1851.

KAHROK MISCELLANEOUS NOTES

(From Orleans Karok)

Enemies.-- The Kahrok and Hoopaw were enemies. ~~and~~ The Hoopaw used to make raids into the Kahrok territory on the Klamath and carry off young girls and ^{also} dry salmon and other food.

The Hoopaw are now peaceful but still they are not willing to allow Kahrok people to take allotments.

During the Indian troubles and after the Hoopaw Reservation had been established, ^{a government} ~~an~~ officer corralled a lot of Kahrok Indians and started with 45 of them for Hoopaw Reservation. During the march most of them slipped away so that he landed only 7 out of the 45.

The Karok name for Hoopa Valley is She-kāv-rah'-reek.

KAROK NOTES

Name of Tribe--The Karok of Orleans Bar tell me that they call their tribe Ah-rah-ah-rah (which may be written Ar-rah-ar-rah).

The Orleans Bar Karok called their relatives from higher up the river--the Happy Camp region--Kah-bah-ar-rah.

Their word for person is Ar-rar, the plural of which is Ar-rar-rus. Their word for 'many people' is Ti-ar-rar.

Blankets--The ordinary blanket or robe consisted of two deer-skins tanned with the hair on, sewed together. Such blankets were called We-roo-soo-rah-wahs.

The aprons worn by the women were made of woven strings ornamented with pine nuts, shells, or other beads. They were called Tahn-tah-hahy.

Money--Money was called Ish-pook, or Ar-rah rash-pook, meaning "people's money", which consisted of dentalium shells. The splendid red crowns of the Log-cock or Pileated Woodpecker (Ceophleus pileatus) were also used as money, valued at \$1 each. The dentalium money was commonly held in strings of 5 or strings of 10. The strings of 10 were valued at \$30 of our money.

Paints--In decorating, the paints used were red, black, and white tattooing. The women commonly tattooed their chin with three broad vertical bands similar to those used by the Shaste. They are called Oo-soo-kin-hit.

KAROK NOTES (Page 3)

and is built of slabs covered with earth on top and is big enough to hold 8 or 10 people. It is called Im-chah^{ch}-rahm by the Happy Camp people and Ik-ke-mahtch-rahm by the Orleans Bar people. The menstrual hut is rectangular, about 6 by 8 feet in size, and built entirely of slabs placed vertically. It is called Yah-whoo-rak-e-key-rahm. A camping ground is called Ik-kwa-she-re-he-rahm. The acorn camp is called Pah-koo-he-rahm. Brush huts are Ar-rar-rak-riv-e-rah. The brush roof canopies or harbors are called Per-rish-she-kre-ver-rahm. Brush blinds for hunting are E-kroon-te-he-rahm. The scaffold for drying meat E-ke-ke-var-rahm. The acorn leach is Tah-ke-re-rahm, while the act of leaching is Ther-rum-pook.

Hats--The men as well as the women, though less universally, wore basket hats called Ar-rar-up-hahn. The man's hat is a basket bowl similar to the woman's but deeper (that is, with higher crown). There were two kinds of hats, the common every day kind called San-no-mop-hahn, rather coarsely woven of roots, lined by a few strands of light material, and the best or dress-up kind called Pan-yu-rah-op-hahn nearly covered with design and an overlay of Beargrass or Xerophyllum. The tobacco basket O-sip-nook is sub-globular in form and choke-mouthed,

Measure--The unit of measure is called Is-sah-ah-kik, and is the distance between the thumbhold of the extended arms (not of one arm). It is therefore about double the length of the unit used by many tribes.

Poison Arrows--The poison arrow called Pe-ke-rev-ker-roo-po was prepared in a curious way. The arrow was addressed in a ceremonious manner after which the point was spit upon. There was another kind called Ip-pesh-re-hap-po which was not shot into a person at all, but after a certain ceremony was put in a "bad place" where it was left over night. This appeared to endow it with magic power to injure the person in view.

Purse--A purse or small receptacle for valuables was made of the base of an elk-horn. It was called Ah^{ch}-roo-he or Wa-shoo-rah ah^{ch}-roo-he. In addition to these two names the Orleans Karok assured me that the real and proper name was Ah^{ch}-pah-hah^{ch}-ro-e.

Houses and Other Structures--The houses in early days were always built of slabs laboriously split and hewn from big trees, set up endwise. The ordinary house was called E-kre-ve-rah usually slurred to Kre-ve-rahm. The sweat-house was mainly underground, little more than the roof appearing above ground. It is rectangular in shape with a low ridgepole,

Klamath River Dam
Amendments to Constitution

and

Proposed Statutes

with

Arguments Respecting the Same

**To be Submitted to the Electors of the State of California
at the General Election on**

Tuesday, November 4, 1924

*Index to Arguments at end of Part One. Index, ballot titles with numbers, and certificate
appear in last pages of Part Two*

Proposed changes in provisions are printed in black-faced type

Provisions proposed to be repealed are printed in italics

Compiled by

**THOMAS M. GANNON
STATE LEGISLATIVE COUNSEL**

and distributed by

**FRANK C. JORDAN
SECRETARY OF STATE**

**CALIFORNIA STATE PRINTING OFFICE
FRANK J. SMITH, Superintendent
SACRAMENTO, 1924**

KLAMATH RIVER FISH AND GAME DISTRICT. Initiative measure. Creates Klamath River Fish and Game District consisting of Klamath River and waters thereof following its meanderings from confluence of Klamath and Shasta rivers in Siskiyou County to mouth of Klamath River in Del Norte County. Prohibits the construction or maintenance of any dam or other artificial obstruction in waters of said district, prescribes penalties therefor, and declares any such artificial obstruction to be a public nuisance.

YES	
NO	

Recd. Oct. 1924

(For full text of Measure see page 17, Part II.)

Argument in Favor of Klamath River Fish and Game District Initiative Measure.

This measure proposes establishing by popular vote in the quickest practicable way, a fish and game district prohibiting any dam obstructing passage of salmon and trout up Klamath River to mouth of Shasta River, where their eggs sufficiently mature for the Fish and Game Commission to collect and hatch them, artificially, thereby maintaining these finest of fish in behalf of every wild-life lover and other food-consumer throughout California.

Klamath River flows over 200 miles down a narrow, steep gorge, traversing Siskiyou and dividing Del Norte from Humboldt County. It fills the wildest large canyon in northwestern California. The proposed district has just been opened up to automobile touring. Forever impossible for irrigation with so little tillable land tributary—unnavigable and unpolluted, Klamath River is by nature California's best stream for salmon and trout reproduction. Therefore it must be saved for all the people: first, as a perpetual propagating seedbed to continue restocking the entire state; second, as a vast public playground wherein recreation seekers and resident Indians may keep on freely enjoying these wonderful fish under existing laws.

This is the same measure recommended by over 105,000 registered voters who filed the record initiative petition placing before everybody this opportunity to determine whether the people shall hold for themselves not only the vast resource represented by these peerless food and game fishes, but also what their opponents frankly admit to be the last large hydro-electric power development possibility left to the state. This is what a "no" vote now would tie up in private hands until the "trust" is ready to sell it back to us at their own price. By the time northwestern California really needs to sacrifice her birthright of salmon and trout by turning over their last stand to further power development, these lower Klamath dam sites would have grown into a first mortgage upon the state for all time. Many who care little about angling and less for fish are interested in preventing such giving away of a natural resource whose income might reduce taxes for posterity, instead of piling up private profits.

Abundant power awaits development above the proposed district. Trinity River, tributary to and near protested sites threatening salmon and trout on lower Klamath, offers 250,000 horsepower without imperiling all California's future fish resources. Sea-run fishes can not be passed over high dams.

California now suffers from shortage of water, not of storage projects. Power plants thirty years in excess of present demands await normal rainfall to turn off designed capacity. In the south, Colorado River offers enormous possibility without sacrificing California's outdoor attractions.

Duties of the Fish and Game Commission demand conservation of wild life. Cooperate by voting "YES" to preserve in its primitive charm the magnificent Klamath, foundation of future fishing, essential to keeping salmon and trout henceforth for all Californians, a duty we owe posterity as well as ourselves.

J. A. AGER,
Chairman, Board of Supervisors,
Siskiyou County.

FRANK M. NEWBERT,
President, Fish and Game Commission of California.

Argument Against Klamath River Fish and Game District Initiative Measure.

Conservation and development of California's resources demand a vote of "NO" on initiative number 11.

The purpose of the measure is to forever prevent any power development on the Klamath River from the mouth of the Shasta River to the sea for the ostensible protection of commercial and sport fishing. This includes all of the undeveloped and unappropriated water power projects on the Klamath River in California, covering a distance of one hundred seventy-five miles.

Passage of this measure will not further conserve fishing. The United States government now requires that when any power development is undertaken on the Klamath River "existing conditions" of fish migration and fish culture must be maintained. The run of fish and the culture of fish must be maintained by such means as shall be ordered by the Federal Bureau of Fisheries, of the Department of Commerce, and without cost to the people.

A vote of "yes" would not improve fishing, but would prevent forever any development of the river by the state or by individuals. The power resources that would thus be rendered useless and wasted aggregate the huge total of 500,000 horsepower.

Within forty miles of ocean transportation on the lower Klamath River, there can be developed about 200,000 horsepower, better in quality and greater in quantity than the Muscle Shoals project in Tennessee. Practically every industry possible of development at Muscle Shoals can be developed in connection with these lower Klamath water powers in even greater degree.

The development of the Klamath River water powers will require expenditures for construction in excess of \$75,000,000 and the power when developed will add \$25,000,000 yearly to the taxable wealth of the state. Many millions of dollars will be spent by industries taking advantage of the cheap power thus available right at tidewater.

California industries and California farms, crying for additional cheap power can not be shut off from this great source.

California has little or no coal, its oil production has passed its peak, and is diminishing, and its future hope for industrial and agricultural prosperity depends not merely on hydro-electric power, but on cheap hydro-electric power.

The State Division of Water Rights and the Federal Power Commission, expert bodies created by law, to pass judgment on these matters, are on record favoring power development on the Klamath. Both, after exhaustive hearings and investigations, have satisfied themselves that fishing can be protected, perhaps even improved by the great lakes created by dams necessary to develop the river.

The catch of salmon on the Klamath represents only about eleven per cent of the total taken in California and only one-seventh of the total pack of the Pacific coast.

Practically all of the Klamath to be developed is in the United States Forest Reserves, which insures the privilege of fishing to the people for all time.

Development of great industries on the Klamath will mean work for thousands of salary and wage earners, the addition of scores of millions of dollars to the state's wealth.

Constructive conservation demands a vote of "NO."

R. J. WADE,

Secretary, Eureka Chamber of Commerce.

FRED M. KAY,

County Clerk, Humboldt County.

MUNICIPAL COURTS. Senate Constitutional Amendment 25. Amends Sections 1, 5, 11, 12, 14, 18, 23 and 24 of Article VI of Constitution, relating to courts and their jurisdiction, by providing therein for the establishment of municipal courts as courts of record in any city or city and county and for their jurisdiction for the establishment of appellate departments of the superior court in any county or city and county wherein any municipal court is established.

YES

NO

(For full text of Amendment see page 17, Part II.)

Argument in Favor of Senate Constitutional Amendment No. 25.

The purpose of this amendment is to afford the more populous cities of the state the opportunity to relieve the congestion of the superior courts of the counties in which they are situated and to economically expedite the administration of law and justice therein by the establishment of municipal courts. Such courts, under the proposed amendment would be available only to chartered cities of a population of 40,000 or over, and their establishment could be optional and could only be affected by a vote of the people in such cities.

The amendment, if adopted, would have no effect whatever upon any of the courts of other cities or any city within the designated class which did not by popular vote elect to establish a municipal court, careful attention having been paid in the drafting of the amendment to avoid any interference with, or disturbance of, the existing judicial system

of the state and the present jurisdiction of the courts in those cities which do not seek to avail themselves of the advantages offered by the proposed municipal courts.

It is proposed that municipal courts shall be courts of record and have original civil jurisdiction of \$1,000 or less, including actions for the foreclosure of liens on personal property and unlawful detainer actions in which the monthly rental value of the property is \$100 or less and the damage claimed is \$1,000 or less, and of all misdemeanor crimes committed within the city and punishable by a fine or jail sentence or both.

Upon any municipal court, with such number of departments as may be required, being established in any eligible city pursuant to a vote of the people thereof, the justices' court and police courts of such city with their present limited jurisdiction would automatically become merged in the municipal court and the justices of the peace and police judges of the former court would thereupon become judges of the municipal court until the expira-

Kar-rah-ko

The Kar-rah-ko'-hah (Kah'-rah'-ko) of Kaffy Camp call the Karok people Yu'-ruk Kwar'-rar, meaning "down river people".

An old woman at Kaffy Camp, said to belong to Kar-rah-ko tribe, calls her tribe Tah'-kahn-tah'-kahn.

Important to get names
of chiefs (with their home villages)
for all Klamath River tribes.

30

Get Beaver myths
from all northern tribes

Also, was Beaver meat
sterilizing used for food?

What animals eaten
" " not "

Plants in economies?

Karok

at I-ees Bar old man named
I-ees Steve intelligent + well informed.

at Kot-a-meen (near Salmon mouth
on ^{Klamath} side) woman named
Lizzie Graham (also called Lizzie Smith)
speaks English well + has old grandmother
rich in tribal lore

Mrs Frank Lockwood
Requa

Q. Mrs H. C. Requa { 237 ~~Requa~~
Mather St
~~Requa~~

614 D. St. Eureka Cal.

April 22 '20.

Mr. F.M. Conser. .

Sherman Inst.

Riverside, Calif.

Dear Sir.

Enclosing 25 cts. in stamps for the Bulletin. I think it is time that I should be writing for the paper. For I am lonesome for my school.

I'm keeping house for my husband in this town Louise Rubin and Clara Lamberson are working in town.

So when we all get together we would talk about Sherman.

I guess I don't remember any one there, as it has been seven year ago, since I left the school.

Some day I'll take a notion and come down there.

Well I must close with best wishes and regards to dear old Sherman.

Love to Mrs. Eubanks.

Yours truly,

Mrs. Lucinda I. Miller,

614. D. St, Eureka,

California

Ash mine of

Roger Peak -

Biplagoon country?

Mrs. Harry C. Roberts

Pequa (Summer)

Alameda (Winter)

Hoofah

- white man named

Whitman Woodrick "speaks
Hoofah like a native - "or better" -"

Klamath Mouth so.

to

Johnson Cr. = ^{McLean Cr.} 6 miles

Wilson Ranch 7-8 miles

Oregon Cr. 8 "

Gold Bluff

($\frac{1}{2}$ way between Klamath
+ Redwood mouths)

Polikla

used to be village on Blue Cr.
for big salmon + hunting { current so swift
along, back down

Ashe Charley Fry

Lag

Iris tenuissima Dykes.

Used for string by ^{western} Klamath ^{Riv} + Trinity tribes

Ask:

Record stick (notched + colored)
data: kept in furmash basket in
house (after death in basket case
in hollow tree) — Sibilis.

at I-ees Bar old Lees Bar

at Kahk-ā-meen Lizzie Graham
(also called Lizzie Averill) speaks
Eng. well + has old grandmother —

at Orleans: Ralph Otley 1/2 bred —
reliable. Sister Geneva Rivinich.

Karale on Yurok

Inquire about record stick
marked (notched or colored) for
age, men killed, wives &c
Keft - ^{frigate} basket in house
during life & afterward in basket case
in hollow tree on hill back of
village - [Geo Gibbs]

Blind old woman from Ossagen
lives at Requa // also Master Engels
Mrs Frank Lockwood

What animals eaten?

" " not "

What fish
eaten?
Salmon
Pike
Trout
Herring
etc.

Names of chiefs?

(Record stick)

Klamath Canyon E+W

Reestablish Shast-Karok boundary

Get Humboldt dialect.

Check old Bogus + Shasta Lake -

Get Karok - Karakoko boundary,

Work at Clear Creek + Elliotts.

Get more Karok geog. names

See Square House Ind. near Kaktamen

+ complete Karok names

See Mrs Nelson + others + check
vocal + animal - Plant dist + add
all Salamanders + stories.

Rubra Vaccinium.

Wetfish + Martins Ferry - finish

work with up. river Kalihla to

Johnson + if practicable all

along down river to coast.

Wetfish - Scott's Lake Dick

Drum Hopper

Stone "

Big "

Timid

Mad River Mouth

Blue Lake

Klamath Canyon E+W

(5)

Reestablish Shasta-Karok boundary

Get Humboldt dialect.

Check old Bogus + Shasta Lake -

Get Karok - Karokisho boundary,

Work at Clear Creek + Elliotts.

Get more Karok geog. names

See Square House Ind. near Kaktamen

+ complete Karokisho

See Mrs Nelson + others + check

vocab + animal-Plant dist + add

all Salamanders + stories.

Rubra Vaccinium.

Wetfish + Martins Ferry - finish

work with Spencer Kalila to

Johnson + if practical all

along down river to coast.

Witchfish - Scott Kal Sick

Drish Lagoon

Stone "

Big "

Timidab

Mad River mouth

Blue Lake

Retake of Preceding Frame

Polihela - Master girls - Regna

Kat'a-meen - Lizzie Graham (highly recommended)

Plants in ceremonies

Colors - meaning & the colors?

Get Carter myths; also location & abundance.
was " used for food?

What animals not eaten?

Ask Polihela + Karsh about Record Stick
(notched or painted) - kept in basket in house or tree

At Wetchpels

Can stay at Manaharts, 1 mile above store
See Sara Thompson (alt 40)
See also Mrs. David (mother of Mary & Clary)

Jane Jefferson is daughter of Mrs. Wick

Wicks (the husband) is from Salmon River (Kamuchon?)
(Shasta?)

Typha

Ash uses of root for food -

Down for chafing & wounds &c.

Requa:

Blind old ♀ from Os'-sā-gen

also Mrs Frank Lockwood

also Master girls

Typha

Ashe uses of root (food)
leaves ?

down - for chafing + wounds ?

Ants eaten + not eaten

Witchfak: Monhart's 1 mile

above Witchfak on upper side road,
(can stay there).

Witchfak: Mrs. Doud on so side
Klamath at Trinity mouth (mouth of
Rimnids gulch Mary + Clarence). Also
see Sara Thompson (alt 40)

Wichsfak at Witchfak (so side)
of Salmon River.

KAROK

(1)

Environment: Deep rugged densely forested
canyon. Terrible river. Boats (dugouts) for
crossing or short trips only.

Villages: Close to river but above high
water.

Houses: Square, of timber, slightly sloping
roofs. Had menstrual huts.

Signal Trees

Food: Game: Elk, deer, rabbits, grouse, quail

Fish: Salmon, trout, eels

Nuts & berries: Acorns & Manzanita-
berries

Did not cremate

Doctors: 2 kinds: Medical (♂ & ♀) & mental
1 gave medicine; other took care of
people's senses.

KAROK

(2)

Unit of value: Pileated Woodpecker scalps

Drums of hide on frame

Tattooing: Chin & arms; men sometimes have
cross on back

Ghosts stay by corpse 5 days--lookout!

Ceremonies: Fire & smoke ceremony in
dark of moon July or August

Dogs: Large; Coyote-like in size, form &
voice. Ears erect. Color: black & white
or brown & white; tails bushy; noses sharp
(Gibbs)

Beaver: Sah'-pe-neetch = Down old man

Aplodontia: Mah'-pe-neetch = Up high old man

Karok

Bluff Creek was winter fishing ground

for salmon and both tribes - Karok &

Kolihida - fished here peacefully - ~~down~~

Water Panther - spotted, tail long. lives in ponds. One
on Mt. near Orleans (N side); one on Trinity River -
called Ahis-kahol-yook-oo'-ke-rah.

Kills Indians by sucking brains out of top of head.
Lots Deer bones found by reservoir on mt. where
one lives. - Come out and at night.

Elk still on Boston Peak (said at Huffy camp animal was gone)

S.F. Chronicle - Aug. 22, 1924

Fight Ready on Klamath Dams

Yreka Fete to Launch Campaign

Special Dispatch to The Chronicle.

YREKA, Aug. 21.—The firing of the opening gun by the Klamath River Conservation League to win the measure intended to halt the construction of obstructive dams on the Klamath river will take place at Yreka Saturday, August 29. This announcement is made by James M. Allen, chairman of the league. The opening of the campaign will be marked with a three-day celebration, in which the most spectacular Indian exhibition ever staged in California will be a feature. Festivities will begin Friday with a parade of Indians and white people on the streets of Yreka.

During the afternoon the baseball park will be the scene of the first of a series of Indian stick games for the championship of Siskiyou, Del Norte and Humboldt counties; a baseball game, Indian dances and ceremonials, sports and athletic games. In the evening there will be Indian festivities at the park and dancing on the big open-air pavilion, Pedersen's orchestra of Eureka furnishing the music.

Saturday will be "Klamath river dam day." In the afternoon Attorney Robert D. Duke of the California State Fish and Game Commission and other speakers will discuss the reasons why every loyal citizen of Siskiyou county should get behind the measure to conserve the Klamath for the free run of salmon and sea trout. The speaking program will be attended by a demonstration of how the Indians catch and prepare salmon; how they smoke, dry and otherwise cure the fish for winter use. There will also be athletic games, including the second of the series of Indian stick games. Indian dances and religious ceremonials will be included in the afternoon program.

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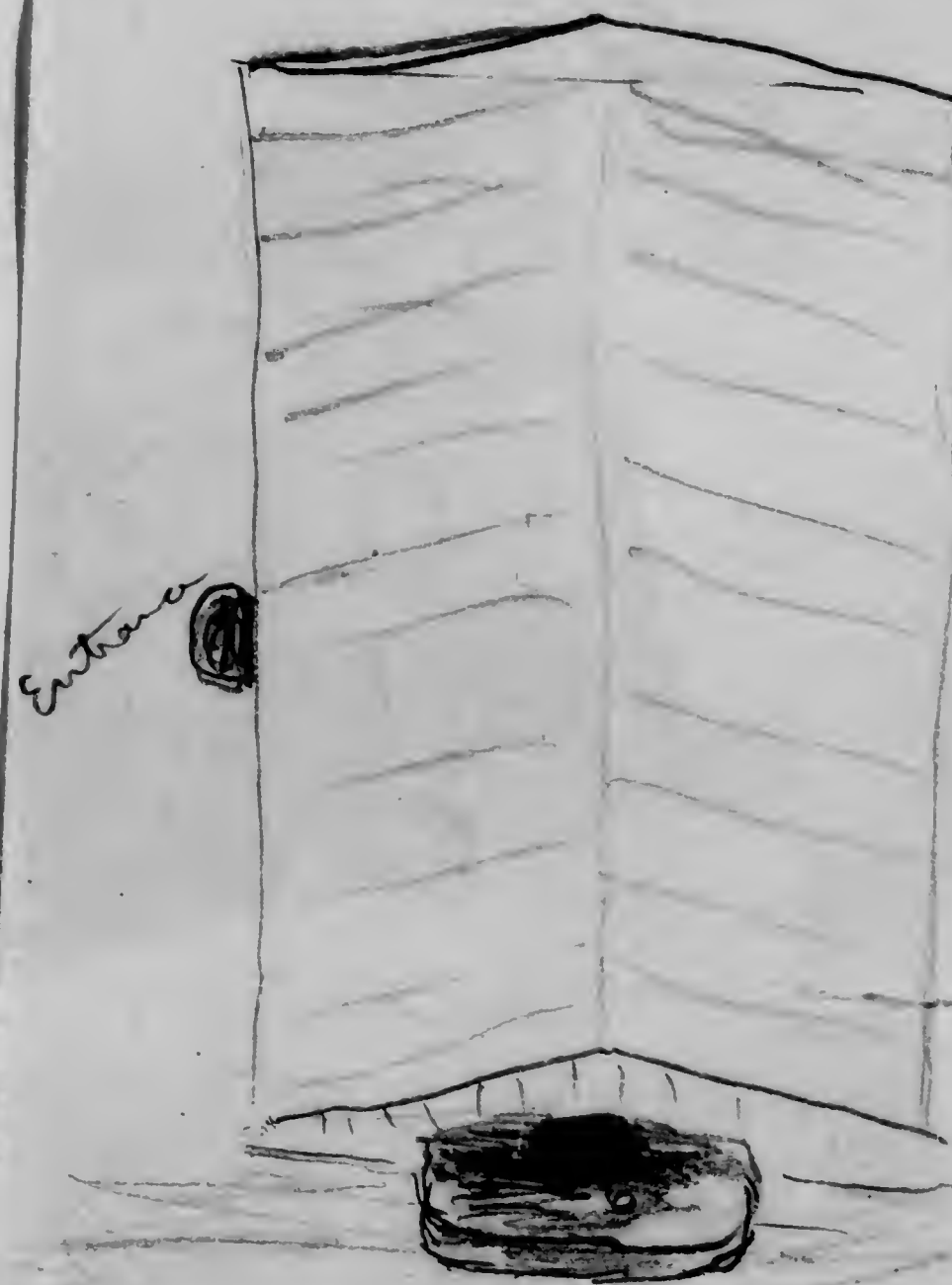
YREKA, Aug. 21.—The firing of the opening gun by the Klamath River Conservation League to win the measure intended to halt the construction of obstructive dams on the Klamath river will take place at Yreka Saturday, August 23. This announcement is made by James M. Allen, chairman of the league. The opening of the campaign will be marked with a three-day celebration, in which the most spectacular Indian exhibition ever staged in California will be a feature. Festivities will begin Friday with a parade of Indians and white people on the streets of Yreka.

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Retake of Preceding Frame

Ceremonial House
on Klamath River (E. side)
just above junction of Salmon
River across



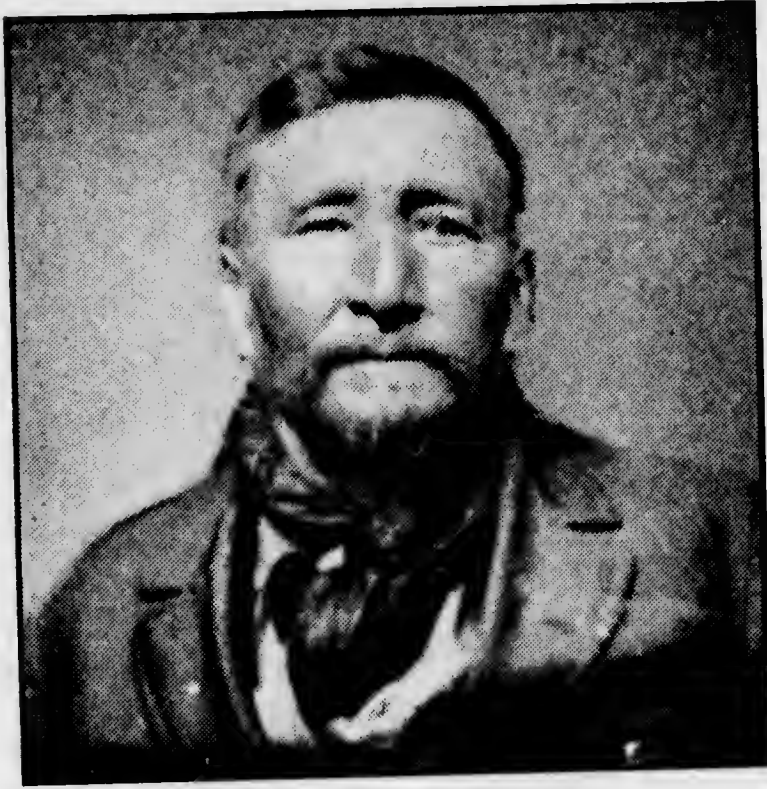
Exit

Curious Karok names of mammals

- .Beaver: Sah'-pe-nutch = Down (or low down) old man
- .Aplodontia: Mah'-pe-nutch = Up high old man -

Karok

December, 1923 Calif. Indian Herald.



Steve Super (Su-pa-hahn)

Karok Indians Lose Plea Filed To Save Streams

Appellate Court Upholds Permit For Power Pro- jects in California.

Hubert Work, Secretary of the Interior, and the late Henry C. Wallace, as Secretary of Agriculture, were upheld today by the District Court of Appeals in their refusal as members of the Federal Power Commission to entertain complaint of Steve Super and Benjamin H. Wilder, members of the Karok tribe of Indians, against the approving of an application by the Electro-Metals Co. for a permit to establish power projects within the boundaries of the Klamath National Forest, in California. The Indians claimed rights to the land in question which, they said, existed under the government of Mexico before the lands were ceded to the United States.

The Indians were refused an injunction against the Federal Power Commission by the District Supreme Court and that action is affirmed by the higher tribunal. The Court of Appeals points out that under act of March 3, 1851, Congress provided that all claims to title to the land in controversy should be made within two years from the passage of the act or be considered abandoned. The plaintiffs made no such claims within the time limit and are barred, the court decides.

Washⁿ Star-Jan. 5, 1925

Orleans Karok Dec. 16, 1919. River side

Alice McKellan 20

Rose Conrad 16

Nettie Stephens 15

} all from Orleans

Alice McKellan is excellent, but not in good health & tires soon. She knows her language (Karok) well & is interested & speaks plainly.

Rose Conrad & Nettie Stephens are nice willing little girls but have forgotten most of the language.

The Karok language is easy to write.

corrected by Karok Dialect

Sun-num, ^(Ah-sam-mahn) Sum-maun, Couth, ^(Ah-soo-pā-is ip-hahn) Soo-pas-ip.

all

Villages listed by Tayler (after Taggart) in vicinity of Salmon River and not matching up with others mentioned.

Verify if possible Yurok names for Karok villages about Salmon River.

Tish-wara -- Village mentioned in Gibbs Journal as just below Salmon River, does not tally with any other record.

corrected

Hon. John Daggett, Ex-Lt. Governor of
California, gave an illustrated lecture on
Klamath River ^{Indian} life before the California
Branch of the American Folk-Lore Society
at Berkeley, September 10, 1907.

What became of his material?

Indian Banshees Were Ikxareyavs and Kitaxrihars

THE ikxareyavs'll git you ef you don't watch out! And it will go especially hard with you if they happen to be kitaxrihars. A snark is bad enough, you know; but if he is also a boojum — —

All of which goes to show how a touch of superstition makes the whole world kin. For the ikxareyavs, which are sometimes malevolent kitaxrihars, are the hobgoblins, the banshees, the "little people" of the Karuk Indian mythology. The Karuks are a California tribe, whose customs and beliefs are the subject of a newly issued publication of the Smithsonian Institution, written by John P. Harrington.

The ikxareyavs, these Indians told Mr. Harrington, "were the old-time people who were in America before the Indians came and who turned into animals, plants, rocks, mountains, plots of ground, parts of houses, dances and abstractions when the Karuks came, remaining with them only long enough to state and start all customs." They disappeared, the Karuks believe, only a few generations ago.

The wicked kitaxrihars, who sometimes cause strangers to be hurt and must be exorcised by a special "medicine," were petrified into particular rocks. There is a group of such evil-doing rocks in the Karuk territory.

Ikxareyavs are of especial importance at the time of the Karuk New Year, which comes late in August.

Science News Letter, September 10, 1932

MERRIAM COLLECTION OF BASKETS OF NORTH AMERICAN INDIANS.

TRIBE: Karok hats

NO.

Harrington, John P. — Tobacco among the Karuk Indians of Calif. S.I. pub.
Bureau Eth. Mus. 94. 1932. plate 26 & text.

Peh-toik on middle Klamath

Bluff Creek above Trinity up to above Selmon. — Gibles in
Schoolcraft, III, 147-151, 1853.

• Sche-perrh opposite mouth of Bluff Creek (p. 147)

• Oppegach at Red Cap Bar (148-149)

• Tchai-noh or Skeina + minor villages near Orleans Bar. (150)

• Tish-ra'wa near mouth of Selmon (p. 150)

• Quoratean (tribe on Selmon — Gibles choice for name
to designate the middle Klamath or Peh-toik or
Kakruk group. — p. 151)

4 bands mentioned without location (p. 151):

• Sche-woh

• Oppe-yoh

• Eh-gua-nek

• Eh-nek

many others mentioned but not named.

Four Ssalhtiluk of Humboldt Bay call the

Karok (at Orleans Bar), Kah-tsah'-ve-nahs — (Comm. Sept. 1910)

Quoratean Family

Small, linguistic families

7th Ann. Rept. Bur. Eth. 100-101, 1891

Ehnele

Karok

Pektele

Karok Ranchies (contd.)

(2)

- Tin^{ch}-hoom'-ne-pah (p.v) at Franks abut NW
3 1/2 below Chagden N
- 'Hoo-mah-ro' (v) Ferry Pt. 1 mile below last SE
- Tah-sah^{ch}-kah^{ch} Same place (offsite) NW
- Oo't'-ke Sneider Bar 1 1/2 below last NW
- Ah^{ch}-rah'-kah-soo'-ruk Meligan's Bar NW
3 1/2 below last
- Ish-we'-dip'-te Smith's Flat NW
- Oo'-roo-hus - Cottage Lane NW
- Oo'-ri'-e (Thomas's mine) 1 1/2 below SE
Cottage Lane
- 'Hoom'-ne'-pah^{ch} Dillon Cr. NW
- Pus'-se-rogr'-re 5 below Dillon SE
- Te' 1/2 mile below last SE
- Thoof-kah'-rom Rock Cr. NW

Karok Ranchies

(3)

- { I'-yeech-dim { I'-yees'-bar NW
{ I'-ye-e'thrim { 1/2 m below Rock Cr.
- Ip-poon-war-rah { = nesting place { offsite last SE
{ Dutch Henry's
- Een'-peet Sandy Bar. 3 below last SE
- Ish-e-rahm'-te-ruk Elanus flat, across from last NW
- Ook-rum'-ke-rikit Stensham SE
- - off Halmeron's SE
- Kwat-te^{ch} Reynolds Cr. 5 below Halmeron's NW
- In-noo'-tak'-kutch 1 1/2 below Reynolds Cr. NW
- Og'-se-puk Ten Eye 1/2 below last NW
- Ish'-she-pish offsite north Salmon NW
- Kah'-te'-meen at fm Salmon E side Salmon north SE
- Ah-mā-ke-ah'-rahm 3 below Salmon NW
- place where first up Salmon

Karok Ranchies

(4)

- Ahs-As-sah'-nahm-kar-ruk offsite last SE
- Pah-nahm'-neek + Yu'-sah At Ocean Bar NW
- Kah'-te'-pe'-duk 1 below Ocean SE
- Chee'-neetch (Che'-nutch) Camp Cr. NW
- Chah-ma-knee'-notch Wilder's 1 below last SE
- Sah^{ch}-woo'-rum 2 below last NW
- -Woo'-pum Red Caf (3/4 below last) NW
- Muh-rook'-throov Bluff Cr. NW
- Sē-per'-rah Saint's Rest NW
(people probably mist Karok & Yurok)

Karak villages begin
at mt Elh C. + extend
up Elh C. about 16 miles
+ down Klamath to
Bump C.

HOKAN

New 'family' proposed by Dixon and Kroeber for Karok, Chimariko, Shasta, and Pomo, in Science, NS 37, 225, Feb. 7, 1913.

Discussed further by Dixon and Kroeber, who here add Yana, Esselen, and Yuman, in article entitled New Linguistic Families in California.— Am. Anthropologist, NS 15, 647-655, Oct.-Dec. 1913 [pub. May 1914].

Klamath River Indians - Karuk
at Orleans Bar.

Mrs. P. S. Young (Eliel P. Young) wrote me from
her home at Orleans Feb. 10, 1927.

She says "The old Indians are all gone now:
Sandy Bar Bob, Macayra Jim, Ice Steve and all.
Jim Macayara remembered when he gave up his
gun to the whites when treaty was made; he was
then 14 years old. I am sorry they did not
live to see that old promise fulfilled."

The Shaste of Klamath Canyon near Beswick
call the Waffy Camp (Kah-rah'-ko) E'-wah'-pe.
dam

(Carded)

^{Quonatan}
Zing Indians at jct. of Salmon River in
Klamath "affly the term 'Kehruk',
up, and 'Yoruk', down to all who
live above & below themselves,
without discrimination, in the same
manner that the other ~~the Indians~~
[the lower Klamath Indians, below mouth
of Trinity] do 'Peh-tsik' and 'Peh-lik'.
Zibbs - Lebarcraft, III, 151,
1853.

J. TLOHOMTAHHOI STOCK

J/9a /E 11

Tlohomtahoi stock

Including reprint by C. Hart Merriam

"The New River Indians Tlo-Hōm-Tah'-Hoi"

80/18
c

cut X

THE NEW RIVER INDIANS TLÓ-HŌM-TAH'-HOI

BY
C. HART MERRIAM

Reprinted from AMERICAN ANTHROPOLOGIST, Vol. 32, No. 2,
April, 1930

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THE NEW RIVER INDIANS TLÓ-HŌM-TAH'-HOI¹

By C. HART MERRIAM

THAT a strange tribe of Indians once dwelt on New River, a northern tributary of Trinity river in the rugged mountains of northwestern California, has been known for more than half a century, and yet only seven words of their language have been published and neither the name of the tribe nor anything definite about them has been recorded.

Some years ago remnants of the *Chemafeko* tribe on the lower part of New River and in the Burnt Ranch region of Trinity river, told me that the Chemafeko name for their neighbors, the New River Indians, is *Chal'-tah-soom*; that the language of this tribe is wholly different from Chemafeko and that all the people belonging to it are dead.

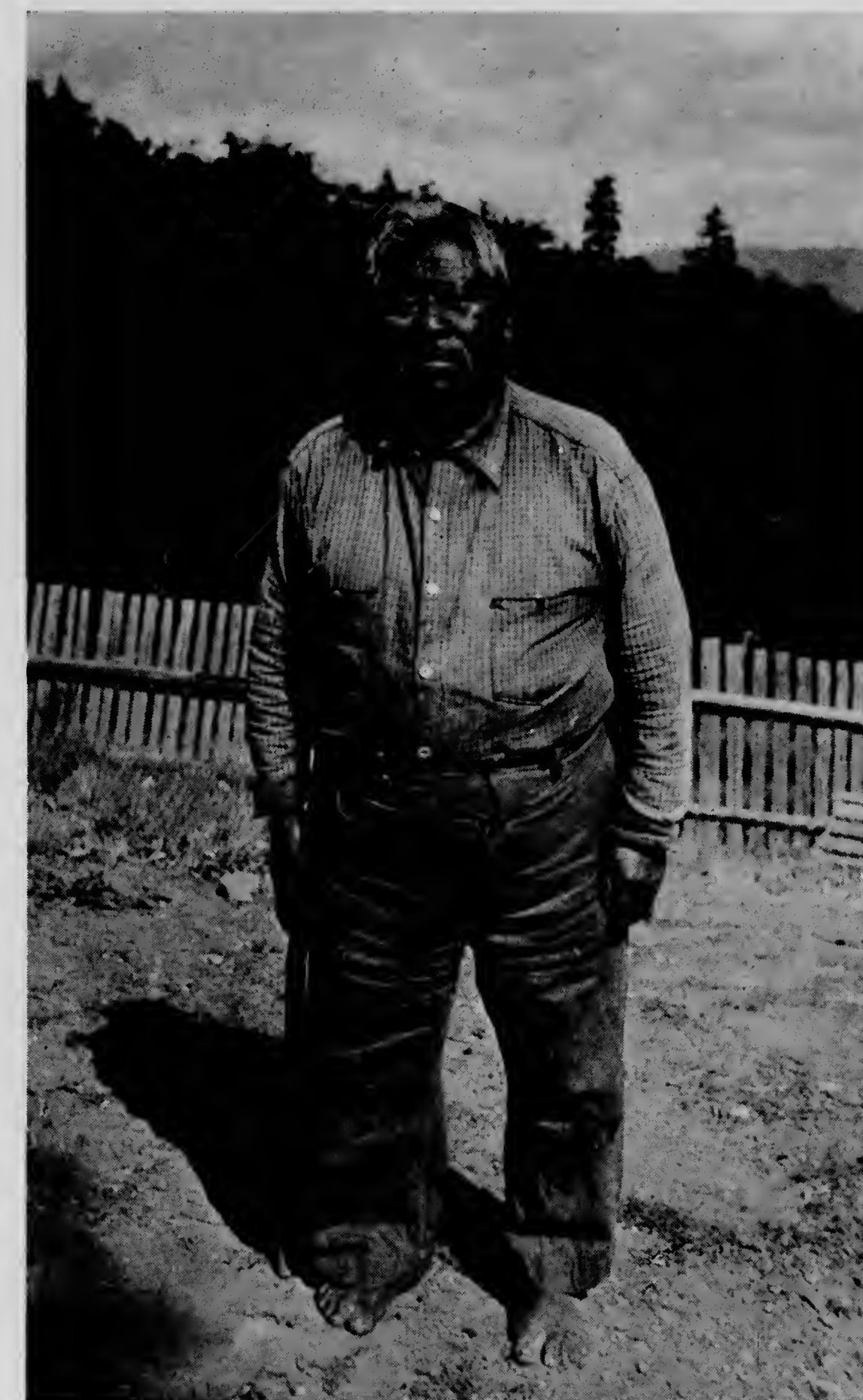
Later, however, I learned from old men of the Hoopa tribe that an Indian known as 'Saxy Kid,' whom I had already met, was born on upper New River and was a fullblood member of the New River tribe. The Hoopa call this tribe *E-tah'-chin* (Easterners) or *E-tach-nā-lin'-nuk-ka kewn-yahn-ne-ahn* (East River People), adding that the *Etah'chin* call themselves *Tlō-mah-tah'-hoi*—which proves a close imitation of the correct name, *Tlō-hōm-tah'-hoi*.

Acting on this information, I visited Saxy Kid at his home in the mountains. He told me that when he was a little boy his parents had been killed and his tribe wiped out by the gold seekers who during the fifties and sixties had invaded the mountains and canyons of his country. He had been taken to live with the Hoopa, whose language he had learned and spoke fluently; and he had lived also with the Chemafeko and spoke their language. He said he had forgotten his own language; nevertheless during this visit I succeeded in obtaining the correct name of his tribe and ten words of the language. These differ radically from corresponding words in any language known to me. Therefore, during the past season I revisited him and succeeded in obtaining thirty-five words, and in addition his names for several adjacent tribes.²

The name of his tribe he gave very distinctly as *Tlō-hōm-tah'-hoi*, re-

¹ All Indian words are written in phonetic English.

² Saxy Kid speaks English and is not averse to talking, but when interviewed soon becomes nervous and possessed of the idea that he cannot remember any more words of his language. In spite of this drawback I obtained more than double the number of words previously secured, and have no doubt that on the next visit still others may be obtained.



Saxy Kid, only survivor of the Tlō-hōm-tah'-hoi.

peating it a number of times, but when mentioning it in ordinary conversation he slurred it to *Tlo-hōm-toi* and *Tlōm-toi*.

The sad thing about it is that not all of the words he gave me are *Tlō-hōm-tah'-hoi*. When asked for a word in his language, he remarked that the one that came first to his mouth was the Hoopa, after that the Chemafeko, and then, if he remembered it, his own, the *Tlō-hōm-tah'-hoi*. He said that the Hoopa word didn't bother him [it being Athapaskan and so fundamentally different] but that the Chemafeko word did—and in proof of this I find twelve Chemafeko words among the thirty-five he gave me when asked for those of his own language. [In the accompanying fragment of vocabulary the Chemafeko words are indicated by the letter C placed before each].

FRAGMENT OF TLO-HŌM-TAH-HOI VOCABULARY AS GIVEN ME
BY SAXY KID, OF WHICH 12 WORDS ARE
UNMISTAKABLY CHEMAREKO

(Words obviously Chemareko are preceded by the letter C and followed in brackets by the word as spoken by the Chemareko. All words are here spelled phonetically according to the English sounds of the letters and syllables.)

Man	Ke'-hish (also given as Kā'-hāsh)
Woman	Kit'-te-shahp'-ho and Chip-pah'-pi- nup'-how
Baby	O-lā chit'-tah (= little one)
Head	C Hā'-muk [He'-mah]
Eye	C He'-suk [Hoo'-sut]
Heart	Ke-wah'-sho
Good	His'-sik kin'-tah
Fire	C Ah'-po [Ah'-pool]
Rock	C Kah' [Kah'-ah']
Wood	C Pā'-sho'-ah [Poo-soo'-ah]
Knife	Kā'-mutch-kah'-ni
Pipe	C Ah'-nah-pah [O'-ne-pah']
Tobacco	Koo'-mah-tsā'-hwah
Basket	Pow'-wah
Burden basket	Han'-nah-me-shah'-tin
Dipper basket	Kā'-in
Acorns	Kāp'-ne
Salt	C I'-ke [Ah'-ke]
Hot weather	El-hun'-tah
It is hot	C El-lō [El-lah'-tah]
Big	C Chā'-wah [Chā'-woo]
Little or little one	C O-lā chit'-tah [Oo-lā'-tah]
Black	Pan'-nal-lah (also given as Pan'-no-lah)
Yes	C Hā'-mo [He'-mo]

No	Kah-to'-mah
Grizzly bear	C Se-sam'-lah [Ches-am'-lah]
Black bear	Pan'-no-lah se-sam'-lah
Elk	Kah'-pe-tin
Deer	Ah'-no
Dog	Ke-sho'-ki
Great horned owl	Ho-rah-ruk'-kum
Blue grouse	Mum'-lah-trā
Bluejay (crested)	So-ko'-chā
Flicker (Colaptes)	Chā-am-men or Che'-am-min
Grasshopper	Sāt'-too
Our name for our tribe	Tlō'-hōm-tah'-hoi
Our name for Che-mar-re-ko	Che-mil'-i-ko
Our name for Hoopa tribe	Che-pah'-pe-nup-how
Our name for Cecilville tribe (on South Fork Salmon River)	Kah-hoo'-tin-e'-ruk

In addition to the twelve Chemareko words above mentioned, Saxy Kid gave me *Kow'-wō* for rattlesnake but at once corrected himself, saying it was Chemareko.

Comparison of the thirty-five words given me by the *Tlō'-hōm-tah'-hoi* informant (Saxy Kid) with corresponding words in the languages of neighboring tribes shows no resemblance whatever to either Hoopa, Karok, or Wintoon, but discloses the fact that two or three agree closely with *Kónomého* and that, as above stated, *twelve are Chemafeko*. This is not surprising in view of the circumstance that on the east and south the territory of the New River tribe was in actual contact with that of the Chemafeko, that Saxy Kid spoke Chemafeko as well as Hoopa, and that he warned me that the Chemafeko word came to his mouth before that of his own language (which in most cases he had forgotten). That the Chemafeko words were spoken inadvertently seems clear also from the fact that not only Saxy Kid, but also the several Chemafeko and Hoopa informants had insisted that the languages of the two tribes were "*wholly different*." It seems fair to infer therefore that the twelve words above listed are *unmistakably Chemafeko*.

In addition to these, it should be mentioned that the *Tlō'-hōm-tah'-hoi* word for good is *hiś-sik kin'-tah*, suggesting the Chemafeko word *e-sē-tah*; and the word for Bluejay is *so-kō-chā*, strongly savoring of the Chemafeko *chō-go-gō-chā*. In the case of the jay, however, the word comes from its voice and therefore may not be borrowed.

Omitting the jay, there remain twenty-two words to be accounted for. It has been assumed by anthropologists that the New River Indians

were Shastan. However, comparison of the twenty-two (or at least twenty-one) non-Chemafeko words with corresponding words in my very full vocabularies of the several Shastan tribes reveals only two resemblances: In *Tlō'-hōm-tah'-hoi* the word for deer is *an'-no*. In the three geographically nearest Shastan tribes—*Kónomého*, *Hah'to-kē-he-wuk*, and *Shašte*—it is *ah'-row* (or *ah'-do*). In *Tlō'-hōm-tah'-hoi* the openwork packbasket is *han'-nah-me-shah'-tin*. In *Kónomého* and *Shašte* it is *kah-noo* and *'hah-no* respectively.

One other word is troublesome. It is *kē-hish* [also given as *kā-hāsh*], the *Tlō'-hōm-tah'-hoi* word for man. Man in the series of Shastan tribes is *ah-wah-tē-kwa*, but—and this may be significant—the word for *tribe* in *Kónomého*, *Hahtokēhewuk*, and even *Okwah'nootsoo*, is *hish*.

When it is remembered that on the north and northeast the New River *Tlō'-hōm-tah'-hoi* were in direct contact with the *Kónomého* and *Hahtokēhewuk*, it may be assumed that these two (possibly three) words are either borrowed or indicate Shastan relationship.

After eliminating all words of Chemafeko and Shastan flavor there still remain twenty that appear to be quite unlike those of any known tribe—in other words they seem to represent a distinct language—the *Tlō'-hōm-tah'-hoi*—previously unknown save for the seven words of 'New River' published by Dixon in 1905.

Examination of the fragment of Dixon's supposed "*Konomihu*" vocabulary obtained in 1903³ published in 1905 and 1907) shows that it is *not* *Kónomého*—as I wrote him several years ago.

It is exasperating to find that with a single exception the subject-words of *Tlō'-hōm-tah'-hoi* obtained by me are not the same as those obtained by Dixon. The exception is the word for *man*, which Saxy Kid gave as *kē-hish*, and Dixon (in his New River list) as *gē'ic*—the anthropologic way of writing the same word.⁴

³ Dixon in 1905 wrote: "The two women who were my informants were able, with much difficulty, in the course of several days, to recollect some 75 words and short phrases, which they remembered to have heard their father (a mixed blood of the Shasta and the local tribe) use many years before." (AM. ANTHROPOLOGIST, Vol. 7, No. 2, p. 214, April-June 1905). Two years later he published 43 words and 18 phrases, stating that they were "secured with some difficulty" from a woman whose grandfather used the language "some thirty years before." (Bull. Am. Mus. Nat. Hist., Vol. 17, pp. 495-498, July 1907).

⁴ The word for Indian given as 'Konomihu' by Dixon is *kisapuhiyu*—possibly a slurred hybrid of *kis* and *ah-wah-te-kwah* (the latter part being the Shastan word for man).

The seven New River words published by Dixon in 1905 (without information as to source) are: Man *gē'ic*; head *kin nux*; eye *ki'oi*; teeth *ki'tsau*; water *ga'als*; salmon *kūt tun*; wood *ga'au*.

Of Dixon's subject-words, ten were not obtained by me.⁵ Of the thirty-three remaining, five may be regarded as more or less akin to Kónomého,⁶ leaving twenty-eight to which I see no resemblance whatever. Dixon's phrases or short sentences are not the same as those in my vocabularies, so I have nothing to compare them with.

DIXON'S 'KONOMIHU' SEEMS TO BE NEW RIVER TLO-HŌM-TAH-HOI

Comparison of Dixon's supposed Konomeho with my excellent and doubly checked Kónomého vocabularies proves that it has little in common with that language; nor does it fit into any of the languages of which I then had vocabularies—and I had them of all the known tribes of north-western California except two—the New River tribe and the tribe formerly living on the upper branches of Salmon River, both of which were said to have been long extinct. It seemed obvious therefore that it must be one of these. And since the New River tribe lived on the far (south) side of the high Salmon Mountains I then assumed that the language in question was more likely to be that of the more accessible tribe—the one on the upper branches of Salmon River. But on finally obtaining a vocabulary of this tribe, the name of which proves to be *Hah-to-kê-he-wuk*, comparison shows that I had been mistaken.

The conclusion seems inevitable, namely: that Dixon's Konomihu and the real Kónomého are very distinct languages. And since my vocabularies were obtained from different members of the Kónomého tribe, of both sexes, and in different years, and are identical in almost every particular, they must be accepted as true Kónomého. His words therefore must belong to the language of some other tribe. And since the New River tribe is the only remaining unknown tribe in the region, it would seem to follow that these words must belong to it.

Hence in tabulating the seven words given by Dixon as New River in 1905 I am taking the liberty to add those he published two years later as

⁵ Namely, wild Indian, rock pinnacle, saddle of mountain, a ford, stingy, ugly, eat, newt, wild onion, and another kind of wild onion.

⁶ These are:	given by Dixon as	Kónomého obtained
	Kónomého	by me
White fir [<i>Abies</i>]	sámaka	E-sah-kwi-ah'-he-ho
Incense cedar [<i>Libocedrus</i>]	kináxo, qoá'	Iñ-ná ^{ch} -hah'-ho
Hazel [<i>Corylus</i>]	xaákipāma	Hah'-soo-kó-ho
Lake	tliñapzau	Ip-hah'-nah
Obsidian	k létspai	Ep'-ho'hah'-kwí

"Konomihu,"⁷ along with the twenty-three New River words obtained by me (including the bluejay and the Shastan-like words for deer and pack-basket).

FRAGMENT OF ASSUMED TLO-HŌM-TAH-HOI VOCABULARY

Words given by Dixon as New River are preceded by the letter N. All others, including those in brackets, are his 'Konomihu,' believed by me to be Tlo-hom-tah'-hoi.

English word	As obtained by me	As written by Dixon	Transliterated into phonetic English
Man	Ke'-hish; Kā-hāsh	N ge'ic [kis'apūhiyū] ⁸	ga'esh
Woman	Kit-te-shahp-ho and Chip-pah'-pi-nup'-how		
Baby	O-lā chit'-tah (= little one)		
Indian		kis'apuhī'yu ⁸	kes'ah pū hē'yoo
Head		N kīn'nux [kī'na]	kēn'nuh ^{ch} [kē'nah]
Heart	Ke-wah'-sho		
Eye		N ki''oi [same in both]	ke'oi
Teeth		N ki''tsau	ke''tsau
Back		kī'kiwatitxop	kē'kē wah tet'hop
Hand		ki'poman	ke'po mahn
Legs		kahā'masā- kanā'tsxsu	kah hā'mah sā kah nāts''hsoo
Hair		t!ā'wai	t!ā'wi
Good	His'-sik kin'-tah		
Stingy		kūxiwī'wi	kū'he wē'we
House		in'nnokwayig	en'nok wah yeg
Wood		N ga'au'	gah'au'
Knife	Kā-mutch-kah'-ni		
Tobacco	Koo'-mah-tsā-wah		
Acorns	Kāp'-ne		
Water		N ga'ats' [kum'ma]	gah'ahts' [kum'mah]
Lake		t!in'apxau	t!en'ahp'hau
Creek		kinapxig	ken ahp'heg
Mountain		kip	kep

⁷ Only five were in both his lists. These are: head, *kīn nux* in his New River; *kī na* in his 'Konomihu'; eye, *kī oi* in both; man, *ge'ic* in New River; *kis' apūhiyū* in Konomihu; water, *ga'ats* in New River, *kum'ma* in 'Konomihu'; salmon, *kīl tun* in New River, *yā'nni* in 'Konomihu.'

⁸ Given as 'man' in his first 'Konomihu' list [1905]; as 'Indian' in his second list [1907].

English word	As obtained by me	As written by Dixon	Transliterated into phonetic English
A flat		pā'wi	pā'we
A ford		hau'na	hau'nah
A trail		k!enōm'	k!an ōm'
Rock (stone)		quā'sunip	kwā'sun nep
Obsidian		k!e'tspai	k!at'spī
Sand		kit'luts	ket'luts
Night		qumma't't!au	kwum māt't!au
Hot weather	El-hun'-tah		
High		pāk'wai	pāk'wī
Straight		is'abunnatut-sukum	es'ah bun nah tūt-sū'kum
Ugly, bad-looking		atanē'wig kip'-xawi	ah tah nā' weg kep'hah we
Black	Pan'-nal-lah		
No	Kah-to-mah		
Grizzly bear		kāmka'tsinēau	kām kāt'sen ā au
Black bear	Pan-no-lah se-sam-lah		
Coyote		qōmū'tsau	kwō moot'sau
Dog	Ke-sho-ki		
Fox		ki'putska	kē'put skah
Elk	Kah-pe-tin		
Deer	Ah-no		
Ground squirrel		ki'pnikawats	kēp'nek ah wahts
Bat		kitcūm'uni	kech um'oo ne
Great horned owl	Ho-rah-ruk-kum		
Blue grouse	Mum-lah-trā		
Bluejay (crested)	So-ko-chā'		
Flicker (Colaptes)	Chā -am-men or Che-am-min		
Frog		k!uts'watin	k!uts'wah ten
Newt		tapā'kan	tah pā'kahn
Salmon		N kit'tun [yā'nni]	ket'tun [yān'ne]
Trout		sa'hawai	sah'hah wī
Grasshopper	Sāt'too		
Basket	Pow'-wah		
Burden basket	Han'-nah-me-shah'-tin		
Dipper basket	Kā'-in		
White fir		sa'maka	sah'mah kah
Cedar		kin'axo, qoā'	ken'ah'ho, kwoā'

Spruce	qohi'ma	kwo hē'mah
Hazel	xas'kipāma	'has'ke pā mah
Brush, bushes	ki'tsa	ket'sah
Eat	tammā'hawe	tammā'hah wě
Where do you come from?	tcā'ma hāyi	chā'mah hā ye
Who is that?	kīpa'ha'po	kē pah'hah po
I'm afraid of him	kip'isinikwai	kep'es en e kwi
Come here!	ma'tikina	mah'te ke nah
Go away!	ki'tsliyatsau	kēts'le yah tsau
Go away! I'm just going to hit you	yīs'anamnās	yēs'ah nahm nās yās'
	yās'amati	ahm ah te chah pā
	tcapātitya	tet ak yah
Get down!	k!ihī'tsin-nihauwě	k!eh ēt'sen ne hau wě

GEOGRAPHIC LOCATION

The territory of the *Tlō-hōm-tah'-hoi* was the drainage basin of New River extending southward from the lofty Salmon Mountains on the divide between the waters of New River and those tributary to the Salmon (now the boundary between Siskiyou and Trinity Counties). The western boundary was Trinity Summit Divide—the high mountain ridge separating the waters of Redcap, Horse-Linto, Cedar, and Hawkins creeks on the west, from those of Virgin Creek and other tributaries of New River on the east, thus forming the boundary between the *Tlō-hōm-tah'-hoi* on the east, and the Karok and Hoopa on the west. The eastern boundary was the lofty pinnacled crest known as Green Mountain and Limestone Ridge, separating the waters of French Creek from those of North Fork Trinity.

The southern boundary is in doubt, having been differently located by the different informants. Saxy Kid says he does not know, and the Chemafeko informants do not agree—one placing it at Deep Creek, another at the main Trinity River. The fact that the dark imposing mass of Ironside Mountain—the sacred shrine of the Chemafeko—rises abruptly for 4500 feet between the profound canyons of these rivers would seem to prove that it lies in Chemafeko territory, making Deep Creek the southern boundary of the New River tribe.

However this may be, it is doubtful if any other tribe in North America was protected in all directions by such formidable barriers. And it is doubtful also if any other tribe speaking a distinct language was confined to such a small area.

The *Tlō-hōm-tah'-hoi* were a mountain people, surrounded save on the south by lofty peaks and sharp ridges. There are no open valleys in

their territory, and no flat lands of any extent, the entire country being mountainous and, except on the summits, continuously forested, while the watercourses are swift-flowing streams far down in the bottoms of deep gorges. New River itself for the greater part of its course, even to its junction with the Trinity, is hidden in a narrow defile along whose precipitous cliffs the tortuous trail mounts in places to a height of 2,000 feet above the foaming waters.

There are other tribes whose hunting-grounds lie high in the mountains, but no other dwelt the year round in a domain consisting wholly of such lofty rugged ridges rent by such deep and precipitous canyons. It is obvious that a habitat so restricted could support only a scant population and must have resulted from persecution by more powerful tribes—and a glance at the map shows that the *Tlô-hôm-tah'-hoi* were sandwiched between the aggressive *Hoopa* on the west and the *Che-maf-re-ko* on the east. The distinctness of the *Tlô-hôm-tah'-hoi* language would seem to imply a larger territory and greater independence at some period in the past.

They were a nation of hunters. Game animals were common—elk, deer, black and grizzly bears, raccoons, grouse, and quail—and excepting the elk and grizzly are still plentiful; but the Indians who formerly hunted them are practically extinct.

VILLAGES

(Names here given are in the Hoopa language. The *Tlô-hôm-tah'-hoi* names are unknown.)

'Kek-kah'-nâ-tung Former village on lower part of New River, at Martha Ziegler's place. Probably a Chemareko rancheria.

Ki-oo^{ch}-wet-tung Former village on New River at Sally Noble's place, about a quarter of a mile below the mouth of Panther Creek.

Klo-nes-tung Former village on New River at present site of Quinby.

Me-yemma George Gibbs, in his precious *Journal of the Expedition of Colonel Redick M'Kee through North-western California in 1851*, mentions a village called *Mé-yemma* (then recently burnt). It was on Trinity River just below the mouth of "New" or "Arkansas river."⁹

If the New River tribe reached south to Trinity River, *Mé-yemma* must have been one of their villages; but if—as vastly more probable—the strip on the north side of this part of the Trinity was Chemareko territory, *Mé-yemma* was of course a Chemareko village.

Tsa-nah'-ning-ah'-tung Former village on the bar or flat at New River Forks, at junction of East Fork with main New River. Must have been very near *Klo-nes-tung*.

⁹ Gibbs in Schoolcraft's *Indian Tribes*, Vol. 3, p. 139, 1853. The term "Arkansas" early applied to a miner's dam and diggings came from the operations of a party from Arkansas.

ANTHROPOLOGICAL CONTRIBUTIONS

Stephen Powers, nearly sixty years ago, in the *Overland Monthly*¹¹ called the New River tribe '*Chimalaquays*' (later changing the spelling to *Chi-mal-a-kwe*) and indicated that the tribe was either extinct or had been absorbed by the Hoopa.¹²

Later, in his large volume on The Tribes of California, he says:

"The Chi-mal'-a-kwe lived on New River, a tributary of the Trinity, but they are now extinct. When the Americans arrived there were only two families, or about twenty-five persons, on that stream who still spoke Chimalakwe; all the rest of them used Hupa."

He then goes on to say:

"On the Trinity itself, from Burnt Ranch up to the mouth of North Fork, there lived a tribe called the Chim-a-ri'-ko (evidently the same word as the above), who spoke the same language as the Chimalakwe, and there are perhaps a half dozen of them yet living."¹³

Powers failed to obtain the name of the New River tribe and erred in saying they spoke the same language as the Chemafeko. He learned however that they were exterminated by the onrush of miners, suffering the same fate as other Indians on Trinity River, of whom he writes:

"They were hunted to the death, shot down one by one, massacred in groups, driven over precipices; but in the bloody business of their taking-off they also dragged down to death with them a great share of the original settlers, who alone could have given some information touching their customs. In the summer of 1871 it was commonly said that there was not an Indian left."¹⁴

Powers had much to say of the dominance of the Hoopa and their assumed authority over neighboring tribes. He was told by a "Mr. White, a man well acquainted with the Chimalaquays" [New River Indians] that this tribe "once had an entirely distinct tongue," but that "before they became extinct they scarcely employed a verb that was not Hoopa."¹⁵ In his later publication he states:

"The New River Branch were interesting as affording indubitable proof that the Hupa exacted tribute from certain surrounding tribes, for at the time when the whites arrived the Chimalakwe were paying them yearly a tax of about seventy-five cents per capita—that is, an average deer-skin."¹⁶

¹¹ *Overland Monthly*, Vol. 9, p. 156, August 1872.

¹² Powers, *Tribes of California*, 72, 91-93, 1877.

¹³ *Ibid.*, pp. 91-92.

¹⁴ *Tribes of California*, 94, 1877.

¹⁵ *Overland Monthly*, Vol. 9, 156, 1872.

¹⁶ *Tribes of California*, 92, 1877.

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The next writer to contribute anything from personal investigation was the late Pliny Goddard who, after spending several years with the Hoopa, wrote:

"New River, a tributary of the Trinity southeast from Hupa, was occupied by a people now extinct, with the exception of one old woman The people just mentioned as occupying New River, the Chimalakwe of Powers, have been thought to be identical with or closely related to the Chimariko. From the testimony of survivors it is probable that they were distinct."¹⁷

Following Goddard came Roland Dixon. Dixon mentioned the New River tribe in three of his publications—in 1905, 1907, and 1910. In 1905, when writing of the *Ko-no-mê-ho* of the Forks of Salmon River, he said:

"It seems certain that the upper courses of the two forks of Salmon river above the Konomi'hû were controlled by a small branch of the stock, speaking a language markedly divergent from the Shasta proper, and that this portion of the stock extended even over the divide, onto the head of New River."¹⁸

He was right in stating that Salmon River above the Konomeho was controlled by a small branch of the [Shastan] stock, but wrong in thinking that their language is "markedly divergent from the Shasta proper," and also wrong in assuming it to be the same as that of the New River tribe.

Again, in his map published two years later,¹⁹ he spreads the territory of the New River tribe not only over the upper part of the drainage basin of New River but carries it northward across the Salmon Alps and expands it broadly over the middle and upper parts of the drainage areas of the upper two-thirds of both branches of Salmon River—thus embracing not only the New River country and both sides of the high Salmon Alps but in addition covering at least the whole of the territory of the *Hah-to-kê-he wuk*—a tribe speaking a widely different language.

And still later (1910) in his important paper on *The Chimariko Indians and Language* he says of the New River tribe:

"Whether or not the so-called Chimalakwe of New River formed a portion of the Chimariko, or were identical with them, is a matter which must apparently remain unsettled The upper portion of New River, about New River City and perhaps below, was occupied according to Shasta accounts by a small branch of the Shastan family, speaking a distinct dialect. Satisfactory statements in regard to the occupants of lower New River cannot now be secured. The survi-

¹⁷ Goddard, *Life and Culture of the Hupa*, p. 8, 1903. That Goddard omitted to give a vocabulary—or even a few words—of the language of this old woman, is a matter of immeasurable regret.

¹⁸ *AMERICAN ANTHROPOLOGIST*, Vol. 7, No. 2, p. 215, April-June, 1905.

¹⁹ *Bull. Am. Museum Nat. Hist.*, Vol. 17, No. 5, July 1907.

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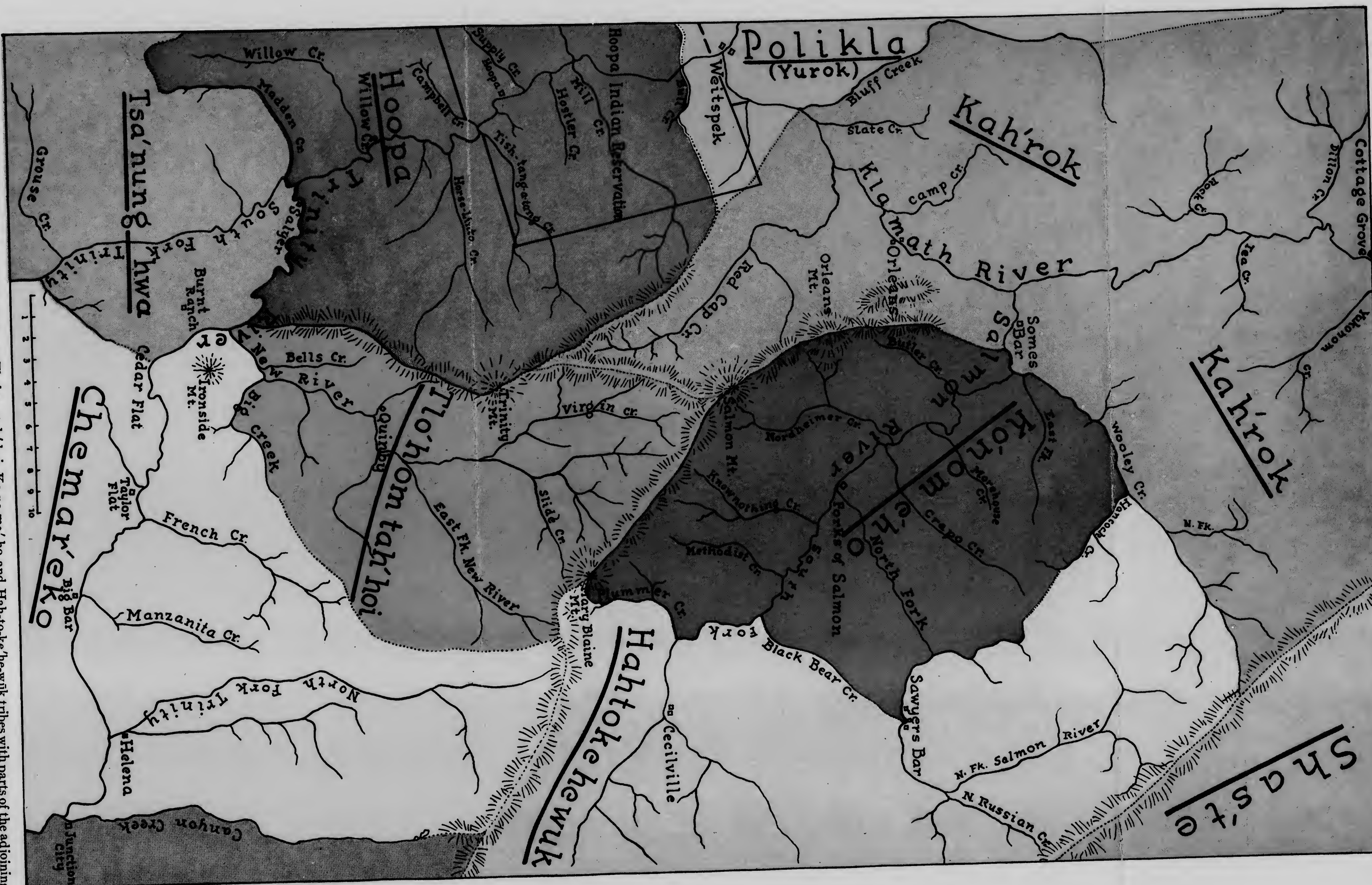
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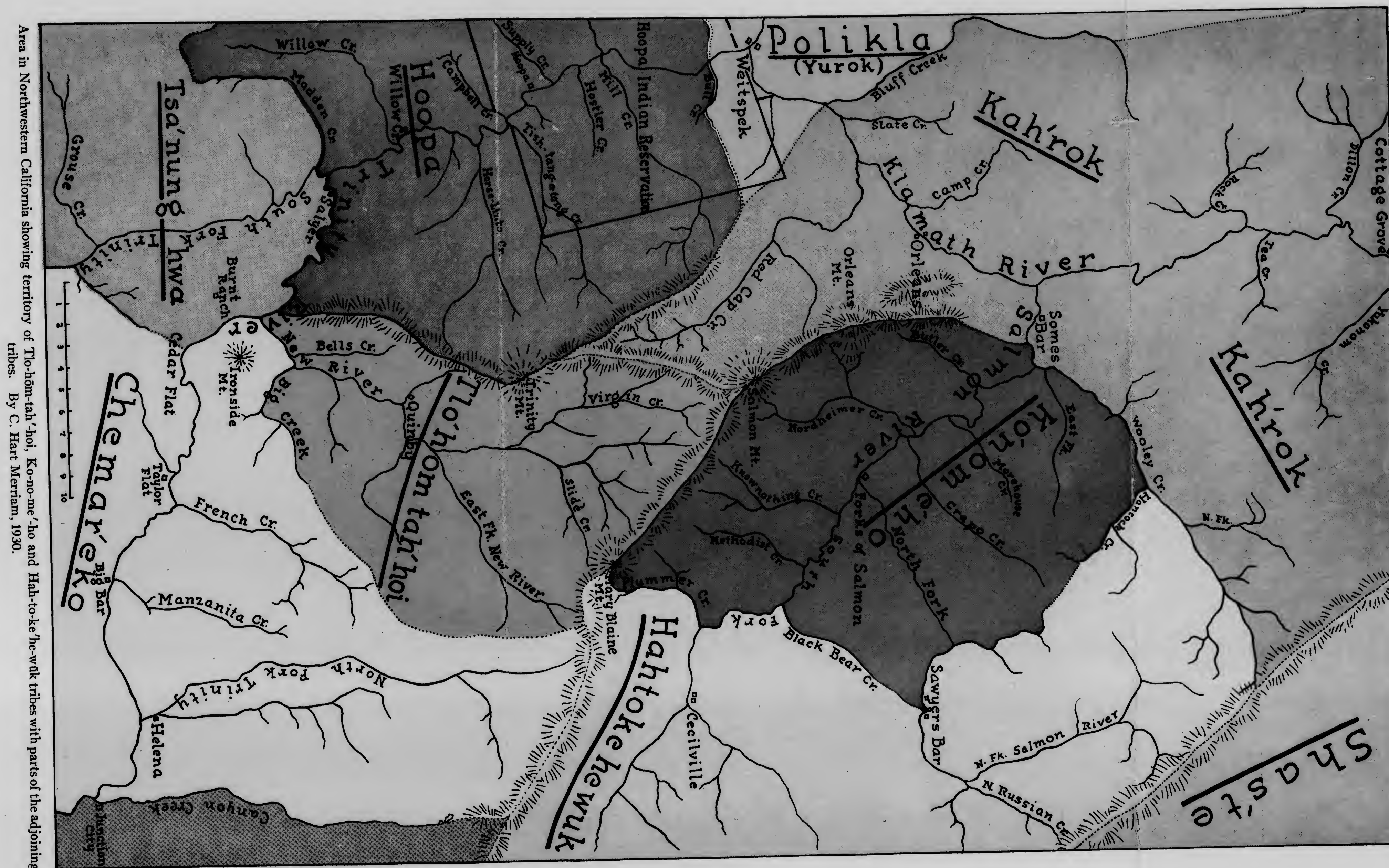
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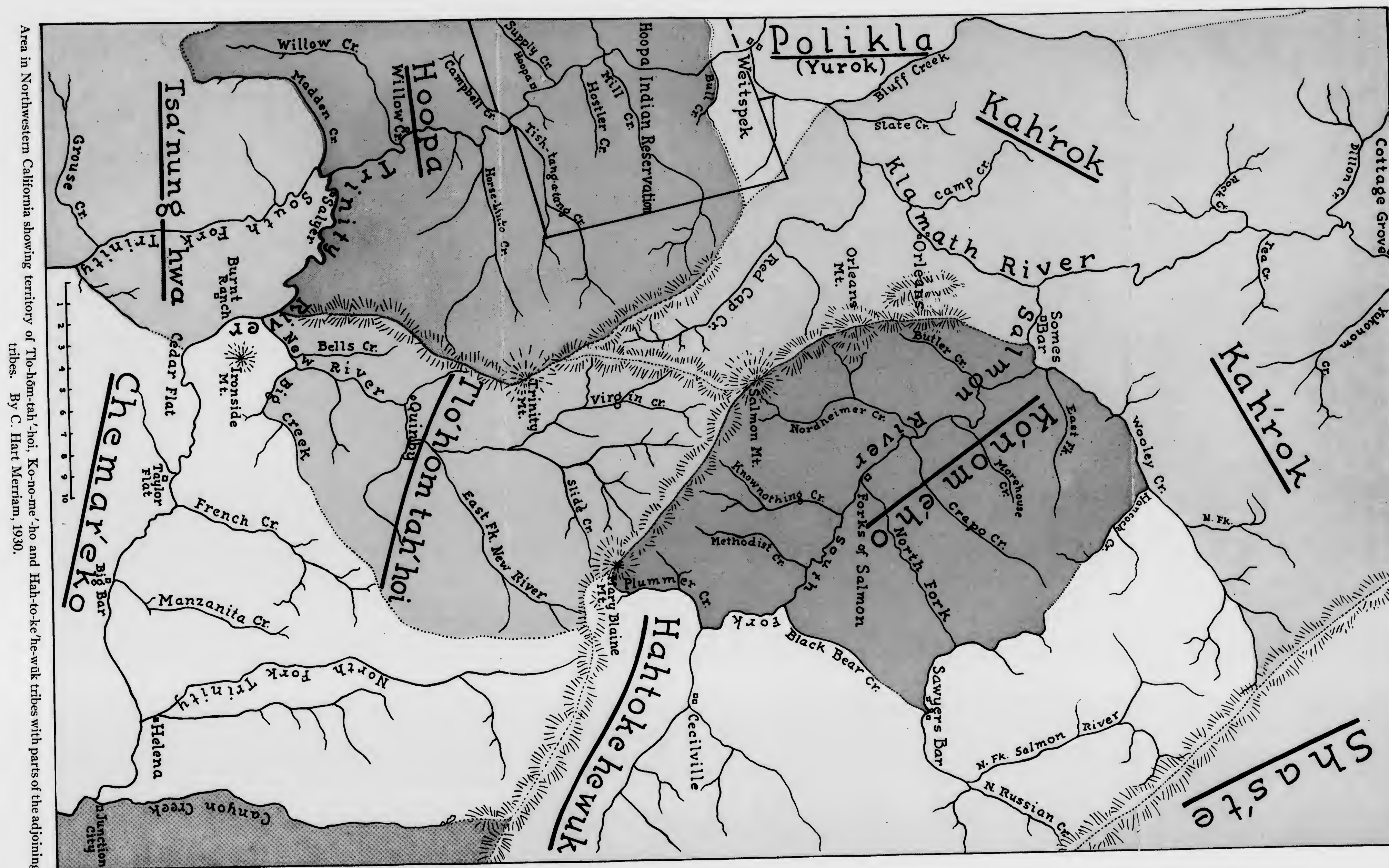
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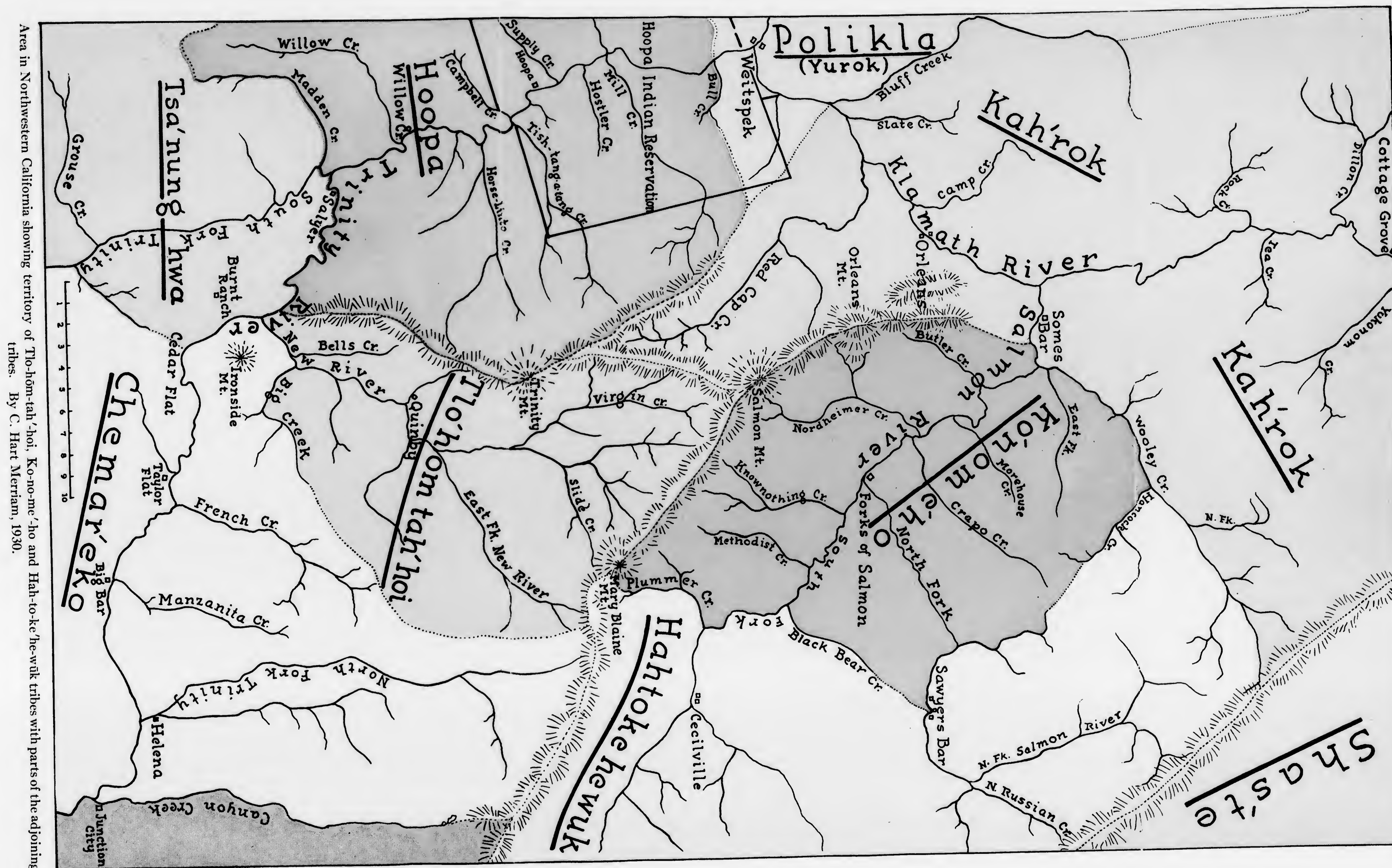
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2, p. 215, April-June, 1905.

o. 5, July 1907.



vors of the Chimariko most emphatically deny that they ever permanently occupied any part of New River, stating that they merely visited and ascended it a short distance, and only for the purpose of hunting. The people living on New River are declared to have been very few, and to have spoken a Hupa dialect Inasmuch as these New River people are entirely extinct, and the Chimariko virtually so, it seems doubtful if the question of their relationship can now be definitely settled."²⁰

Kroeber, referring to the New River tribe in 1907 said:

"This Shastan group, the proper name of which is unknown, has been described by Dixon under the name of New River Shasta. In 1902 two aged women appeared to be the only survivors."²¹

As late as 1925 he spoke of the tribe as "the little nation which in default of a known native name has come to be called the New River Shasta."²² And on his map on page 110 of the same volume he follows Dixon in carrying them over the Salmon Mountains and spreading them broadly over both branches of Salmon River and almost to the very heads of Scott Creek! For even then the true status of the Salmon and New River tribes was unknown. Dixon's assumptions were accepted as facts, with the result that the *Tlŏ-hŏm-tah'-hoi* of New River were confused with the widely different and then unknown *Hah-to-kē-he-wuk* of the upper forks of Salmon River.

As it turns out in the light of the facts here presented, the assumption that the New River tribe was the same as one or more of the Shastan tribes on the north side of the Salmon Mountains, was an unlucky guess.

Inevitably, the statements here referred to, with others equally grievous, were accepted and perpetuated in the Handbook of American Indians, where it is said, not only that the tribe had "no name for themselves," but also that "Their language is much closer to that of the Shasta proper than is that of the Konomihu."²³ Such inferences from insufficient evidence should sound a warning against the all too prevalent offence of guessing.

THE MAP

The boundary between the Konomiho and Hahtokehewuk is definitely known only in the southeastern part where, according to the tribes on both sides, it is positively fixed at Plummer Creek. North of South Fork Salmon River its course is less surely known. The areas of the several other tribes are believed to be as correct as the known topography of the region admits.

SMITHSONIAN INSTITUTION
WASHINGTON, D. C.

²⁰ The Chimariko Indians and Language. p. 296-297, 1910.

²¹ Kroeber, Hdbk. Am. Inds., 270, 1907.

²² Kroeber, Hdbk. Indians Calif., 280, 1925. Other References on pp. 109, 282-283, and map p. 1100

²³ Hdbk. Am. Inds., Pt. 2, p. 65, 1910.

TLO-HŌM-TAH-HOI - NEW RIVER TRIBE.

C. Hart Merriam: New River Indians Tlo-hom-tah-hoi, Am. Anthropologist, Vol. 32, No. 2, pp. 289-290, April 1930.

NAMES THAT HAVE BEEN USED FOR THE TLO-HŌM-TAH-HOI

Amutakhwe Given by Kroeber as Hoopa name for New River Indians.—Kroeber information (1903), Hdbk. Pt. 2, 65, 1910, and later written *Amutahwe*, Kroeber, Hdbk. Inds. Calif., 283, 1925. [Apparently slurred pronunciation of *Tlō-mah-tah'-hoi'* the Hoopa for *Tlo-nōm-tah'-hoi'*.]

Chal'-tah-soom (also pronounced *Sal'-daś-sōm*) Chemareko name for New River; used by them also for the tribe. Given me by two members of Chemareko tribe—Mrs. Sally Noble and Mrs. Montgomery.

Written by Dixon "*tcolidasum* [*djalintasun*, *djalitasom*]"—The Chimariko Indians and Language, p. 379, 1910. Written by Kroeber *Djalitason* (Hdbk. Am. Inds. Pt. 2, p. 65, 1910); *Djalitasum* (Hdbk. Inds. Calif. 110, 283, 1925). Also written *Jelitason*.

Chimalaquays Powers, The Northern California Indians.—Overland Monthly, Vol. 9, p. 156, 1872.

Chimalaque and *Chi-mal'-a-kwe* Powers.—Tribes of Calif., 72, 91-93. 1877.

Chimalakwe Goddard (after Powers).—Life & Culture of the Hupa, p. 8, 1903.

Djalitason *Djalitasum*, *Djalitasun*, *djalitasom*, *djalintasun*. . . . See *Chal'-tah-soom*.

E-tah'-chin Usual Hoopa name for New River Tribe (meaning 'Easterners').

E'-takh-nā-lin'-nuk-kah kewn-yahn'-ne-ahn Another descriptive Hoopa name, meaning 'East River people.'

Jalitason See *Chal'-tah-soom*.

Klo'-mē-tah'-hwa and *Tlo'-mah-tah'-hoi* Hoopa pronunciations for *Tlo-hōm-tah'-hoi*.

Mah'-soo-a'rah Name applied by *Karok* to both *Konomeho* and *Tlo'-hōm-tah'-hoi*.—Written *Mashu-arara* by Kroeber.—Hdbk. Inds. Calif., 283, 1925.

New River Indians Name commonly applied to *Tlo'-hōm-tah'-hoi* of New River, Trinity Co. and sometimes erroneously stretched to include the *Che-maf-re-ko*. Twenty years ago Dixon wrote of the New River Indians: "They have no name for themselves."—Hdbk. Am. Inds., pt. 2, 65, 1910.

Note:—Not to be confused with *Yuman* tribe of same name on Colorado Desert (south of Salton Sea and about 60 miles west of Colorado River) mentioned by Col. Rogers Jones in Rept. Commr. Indian Affrs. for 1869, 216, 1870; also referred to by Bancroft in Native Races, V. 1:458, 1874.

New River Shasta Dixon, Bull. Am. Museum Nat. Hist., 17: 385, July 1907; Kroeber, Hdbk. Inds. Calif., 109, map p. 110, 281, 282. 1925.

Tlo'-hōm-tah'-hoi (slurred *Tlō'hōm'-toi* and *Tlōm'-toi*) Proper name of New River tribe as spoken by themselves (given me repeatedly by old man Saxy Kid, full blood member of tribe. Pronounced *Tlo-mah-tah'-hoi* by the Hoopa; and written *Tl'omitta-hoi'* by Kroeber who erroneously supposed it to be the Hoopa name for the *Chemareko*.—Handbk. Inds. Calif., 110, 130, 1925.

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TLO-HOM-TAH-HOI - NEW RIVER TRIBE.

C. Hart Merriam: New River Indians Tlo-hom-tah-hoi, *Am. Anthropologist*,
Vol. 32, No. 2, p. 288, April 1930.

VILLAGES

(Names here given are in the Hoopa language. The *Tló-hōm-tah'-hoi* names are unknown.)

'*Kek-kah'-nā-tung* Former village on lower part of New River, at Martha Ziegler's place. Probably a Chemareko rancheria.

Ki-oo^{ch}-wet-tung Former village on New River at Sally Noble's place, about a quarter of a mile below the mouth of Panther Creek.

Klo-neš-tung Former village on New River at present site of Quinby.

Me-yemma George Gibbs, in his precious *Journal of the Expedition of Colonel Redick M'Kee through North-western California in 1851*, mentions a village called *Mé-yemma* (then recently burnt). It was on Trinity River just below the mouth of "New" or "Arkansas river."⁹ If the New River tribe reached south to Trinity River, *Mé-yemma* must have been one of their villages; but if—as vastly more probable—the strip on the north side of this part of the Trinity was Chemareko territory, *Mé-yemma* was of course a Chemareko village.

Tsa-nah'-ning-ah'-tung Former village on the bar or flat at New River Forks, at junction of East Fork with main New River. Must have been very near *Klo-neš-tung*.

⁹ Gibbs in Schoolcraft's *Indian Tribes*, Vol. 3, p. 139, 1853. The term "Arkansas" early applied to a miner's dam and diggings came from the operations of a party from Arkansas.

Jan 26, 1864. Marysville Daily Appeal [Tlohōmtahhoi - ~~presumably~~

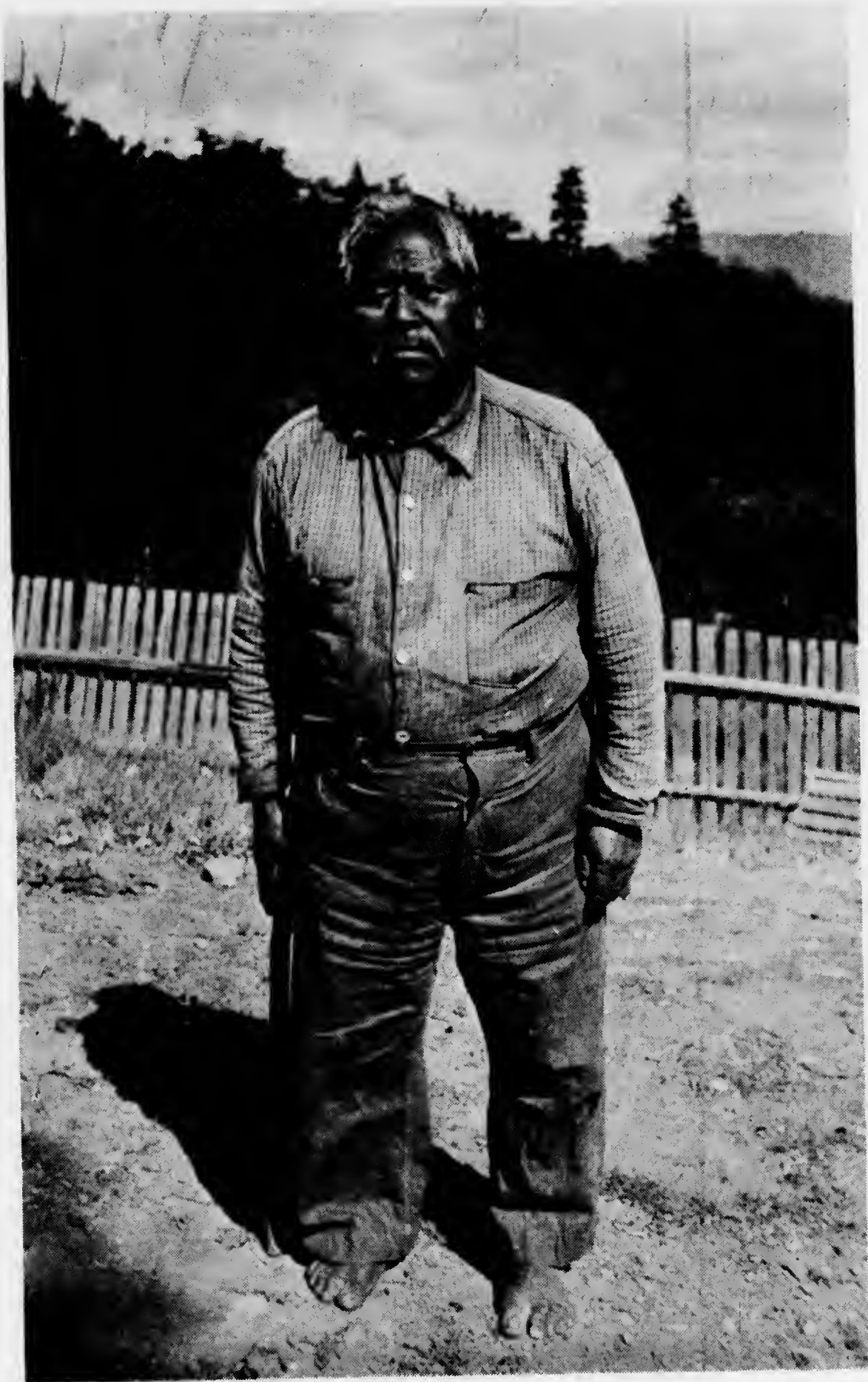
From Trinity Journal: " W. Wilson writes us from Cecilville So.Fk. of Salmon River in Klamath County, Jan. 15, that the miners on Pony Creek, a branch of New River in this county, have just arrived there, having been driven from their claims two days before by a band of 30 Indians. They laid out two nights and arrived at the crossing of Plummer Creek this morning, when they discovered that the Indians were on their track. We learned while writing that several Chinamen had been killed at Browns Bar, 6 miles below Cecilville, and the inhabitants of the little place were in constant fear of attack. It was hardly possible for them to receive assistance unless it came from Saywers Bar, as the other camps on Salmon and Klamath Rivers have no more inhabitants than are required for self-protection. In view of this state of affairs, we recommend ^{to} ~~that~~ the proper authorities the absolute necessity of sending a few hundred more men to Gaston and the camps in Humboldt County.

Jan 15, 1864. Marysville Daily Appeal

Says Humboldt Times of Jan. 2 gives an account of fight between Lieut. Middleton and 35 men and a few Humboldt Indians near Trinity River.

Jan. 24, 1864.

Trinity Journal: "As soon as active operations commence it is entirely probable that many Indians will seek refuge in their old resorts along the Trinity and New River and in Hay Fork and Hyampom Valleys. Bands of Indians are known to be prowling in the mountains between Big Flat and So.Fork. Measures should be immediately taken for the protection of remaining settlers in exposed localities. This can be most effectually done by stationing a company at Burnt Ranch, whence it can operate on the Trinity and ~~settlements~~ ^{across to the ~~settlers~~} on the southern border. We call attention to this matter now because we are satisfied that if the Indians are pushed this way they can just as easily destroy the settlements referred to here, the towns of North Fork and Big Flat, as they would those of the lower river. We suggest that the military authorities be petitioned in regard to this necessity.



Saxy Kid, only survivor of the Tlo-hōm-tah'-hoi

*This proof recd.
April 3, 1930. com*

HISTORICAL FRAGMENTS

The New River tribe, though surprisingly distinct from all its neighbors--or for that matter from all other known tribes--seems almost to have escaped the inquiring eye of anthropologists.

The earliest references I have seen are the United States Army records of the activities of troops sent in pursuit of Indians who on their own lands were attempting to resist the encroachments and ~~at times the~~ dastardly acts of the unscrupulous gold seekers. But the Army records contain no material of anthropological value.✓

ANTHROPOLOGICAL CONTRIBUTIONS

✓ See pp.

ANTHROPOLOGICAL CONTRIBUTIONS

Stephen Powers, nearly sixty years ago in the Overland Monthly ✓ called the New River tribe 'Chimalaquays' (later changing the spelling to Chi-mal-a-kwe) and indicated that the tribe was either extinct or had been absorbed by the Hoopa.✓

Later, in his large volume on the ^{Tribes} ~~Indians~~ of California,

he says:

"The Chi-mal'-a-kwe lived on New River, a tributary of the Trinity, but they are now extinct. When the Americans arrived there were only two families, or about twenty-five persons, on that stream who still spoke Chimalakwe; all the rest of them used Hupa." Ho then goes on to say: "On the Trinity itself, from Burnt Ranch up to the mouth of North Fork, there lived a tribe called the Chim-a-ri'-ko (evidently the same word as the above), who spoke the same language as the Chimalakwe, and there are perhaps a half dozen of them yet living." ✓

✓ Overland Monthly, Vol. 9, p. 156, August 1872.

✓ Powers, Tribes of California, 72, 91-93, 1877.

✓ Ibid. pp. 91-92.

Powers failed to obtain the name of the New River tribe and erred in saying they spoke the same language as the Chemareko. He learned however that they were exterminated by the onrush of miners, suffering the same fate as other Indians on Trinity River, of whom he writes:

"They were hunted to the death, shot down one by one, massacred in groups, driven over precipices; but in the bloody business of their taking-off they also dragged down to death with them a great share of the original settlers, who alone could have given some information touching their customs. In the summer of 1871 it was commonly said that there was not an Indian left." ✓

Powers had much to say of the dominance of the Hoopa and their assumed authority over neighboring tribes. He was told by a "Mr. White, a man well acquainted with the Chimalaquays" [New River Indians] that this tribe "once had an entirely distinct tongue", but that "before they became extinct they scarcely employed a verb that was not Hoopa."² In his later publications he states: "The New River Branch were interesting as affording indubitable proof that the Hupa exacted tribute from certain surrounding tribes, for at the time when the whites arrived the Chimalakwe were paying them yearly a tax of about seventy-five cents per capita--that is, an average deer-skin."³

✓ Tribes of California, 94, 1877.
 2 Overland Monthly, Vol. 9, 156, 1872.
 3 Tribes of California, 92, 1877.

The next writer to contribute anything from personal investigation was the late Pliny Goddard who, after spending several years with the Hoopa, wrote: "New River, a tributary of the Trinity southeast from Hupa, was occupied by a people now extinct, with the exception of one old woman. . . The people just mentioned as occupying New River, the Chimalakwe of Powers, have been thought to be identical with or closely related to the Chimariko. From the testimony of survivors it is probable that they were distinct." ✓

✓ Goddard, Life and Culture of the Hupa, p. 8, 1903.
 That Goddard omitted to give a vocabulary--or even a few words--of the language of this old woman, is a matter of immeasurable regret.

Following Goddard came Roland Dixon. Dixon mentioned the New River tribe in three of his publications--in 1905, 1907, and 1910. In 1905, when writing of the Ko-no-me'-ho of the Forks of Salmon River, he said: "It seems certain that the upper courses of the two forks of Salmon river above the Konomihū were controlled by a small branch of the stock, speaking a language markedly divergent from the Shasta proper, and that this portion of the stock extended even over the divide, onto the head of New River." ✓

He was right in stating that Salmon River above the Konomeho was controlled by a small branch of the [Shastan] stock, but wrong in thinking that their language is "markedly divergent from the Shasta proper", and also wrong in assuming it to be the same as that of the New River tribe.

Again, in his map published two years later,² he spreads the territory of the New River tribe not only over the upper part of the drainage basin of New River but carries it northward across the Salmon Alps and expands it broadly over the middle and upper parts of the drainage areas of the upper two-thirds of both branches of Salmon River--thus embracing not only the New River country and both sides of the high Salmon Alps but in addition covering at least the whole of the territory of the Hah-to-ké-he-wuk--a tribe speaking a widely different language.

✓ Am. Anthropologist, Vol. 7, No. 2, p. 215, April-June, 1905.

² Bull. Am. Museum Nat. Hist., Vol. 17, No. 5, July 1907.

^{deleted later (1910)}
Dixon in his important paper on The Chimariko Indians and Language^{he} says of the New River tribe:

"Whether or not the so-called Chimalakwe of New River formed a portion of the Chimariko, or were identical with them, is a matter which must apparently remain unsettled. . . The upper portion of New River, about New River City and perhaps below, was occupied according to Shasta accounts by a small branch of the Shastan family, speaking a distinct dialect. Satisfactory statements in regard to the occupants of lower New River cannot now be secured. The survivors of the Chimariko most emphatically deny that they ever permanently occupied any part of New River, stating that they merely visited and ascended it a short distance, and only for the purpose of hunting. The people living on New River are declared to have been very few, and to have spoken a Hupa dialect. ~~It is unquestionable that the name Chimalakwe, given to the New River tribe by Powers, is derived from the same stem tcimal, tcimar as Chimariko. Inas-~~ much as these New River people are entirely extinct, and the Chimariko virtually so, it seems doubtful if the question of their relationship can now be definitely settled." ✓

Kroeber, referring to the New River tribe in 1907 said:

"This Shastan group, the proper name of which is unknown, has been described by Dixon under the name of New River Shasta. In 1902 two aged women appeared to be the only survivors." ²

✓ The Chimariko Indians and Language
p. 296-297, 1910

² Kroeber, Hdbk. Am. Inds., 270, 1907.

As late as 1925 he spoke of the tribe as "the little nation which in default of a known native name has come to be called the New River Shasta".[✓] And on his map on page 110 of the same volume he follows Dixon in carrying them over the Salmon Mountains and spreading them broadly over both branches of Salmon River and almost to the very heads of Scott Creek! For even then the true status of the Salmon and New River tribes was unknown. Dixon's assumptions were accepted as facts, with the result that the Tlo'-hōm-tah'-hoi of New River were confused with the widely different and then unknown Hah-to-ke'-he-wuk of the upper forks of Salmon River.

[✓] Kroeber, Hdbk. Inds. Calif., 280, 1925.
Other references Ibid 109, 282-283, and map p.110.

As it turns out in the light of the facts here presented, the assumption that the New River tribe was the same as one or more of the Shastan tribes on the north side of the Salmon Mountains, was an unlucky guess.

~~In 1910, in the second volume of the Handbook of American Indians, the same error occurs, for there also it is said that the New River Indians are "a subsidiary branch of the Shasta which occupied the forks of Salmon River from a few miles~~

Inevitably, the ~~unfortunate~~ statements here referred to, with others equally grievous, were accepted and perpetuated ⁱⁿ by the Handbook of American Indians, ~~it being~~ ^{where it is} said, not only that the ~~tribe~~ ^{had} ~~et only that~~ ^{ams being inhabit-}

~~they have~~ ^{the tribe had} "no name for themselves", but also that "Their language is much closer to that of the Shasta proper than is that of the Konomihu".[✓] Such inferences from insufficient evidence should sound a warning against the all too prevalent offence of guessing.

[✓] Hdbk. Am. Inds., Pt. 2, p. 65, 1910.

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THE CHI-MAL'-A-KWE = Chemar'eko 91

The Chi-mal'-a-kwe lived on New River, a tributary of the Trinity, but] they are now extinct. When the [92 Americans arrived there were only two families, or about 25 persons, on that stream who still spoke Chimalakwe; all the rest of them used Hupâ. On the Trinity itself, from Burnt Ranch up to the mouth of North Fork, there lived a tribe called the Chim-a-rí-ko (evidently the same word as the above), who spoke the same language as the Chimalakwe, and there are perhaps a half dozen of them yet living. The New River Branch were interesting as affording indubitable proof that the Hupâ exacted tribute from certain surrounding tribes, for at the time when the whites arrived the Chimalakwe were paying them yearly a tax of about 75 cents per capita--that is, an average deer-skin.

An early pioneer among them named White states that they were once nearly as numerous as the Hupâ, but the restless aggression and persistency of that sturdy race crushed them utterly out. The Chimalakwe seem to represent the true California Indians, while the Hupâ belong to the Athabascan races; and we behold

92 [Contd.]

here one of the last conquests of this northern invasion, whose steady progress southward was only checked by the advent of the Americans. As above stated, there were two families of Indians speaking more or less Chimalakwe when the whites arrived; but in 15 years from that time it had dwindled to a mere category of names, though there were not many of the tribe left to speak either Hupâ or Chimalakwe.

They are a melancholy illustration of the rapidity with which the simple tribes of mountaineers have faded away before the white man, while the more pliant and less heroic lowlanders, conserving their strength through sluggishness, have held on for years. When the serpent of civilization came to them, and they found they were naked, like Adam and Eve in the garden, they made for themselves garments or stole them. Then when there came one of those sweltering days of California the savages chafed themselves, and grew hot in their new clothes, and they stripped them off to the last piece. Besides that, they suddenly changed their diet to a semi-civilized fashion. All these things opened a broad door to quick consumption and other maladies, and the poor wretches went off like leaves on a frosty morning in October. It is related that at one time there were not enough able-bodied Indians in the tribe to dig graves for the dead; and the neighboring whites, to their shame be it recorded, refused to assist them, so that many

of them became a prey to the birds and the beasts. So they went like a little wisp of fog, no bigger than a man's hand, on the top of a mountain, when the sun comes up in the morning, and they are all gone.

Living so far up the Trinity as they did, toward the great family of Wintūn, on the Sacramento, they showed a trace of Wintūn influence in that they doubled up a corpse into a bunch to bury it. Their doctors were like the Wintūn, too, in sucking the patient for many ailments, especially for snake-bites.

But their panacea was the sweat-house. Mr. White relates that he once ventured an experiment in one of these sweating-dungeons out of curiosity and in despair over a neuralgia, for the healing of which he had suffered many things of many physicians, and had spent all that he had, and was nothing bettered, but rather grew worse. The first time he was well-nigh suffocated by the dense and bitter smudge made by the green wood. For two hours he lay with his face pressed close to the ground, with a wet handkerchief over his nostrils (the Indians purposely build the fire close to the door, so that they cannot escape until it burns down), and it was a wonder to himself that he lived through it. But he was so much benefited that he made a second trial of it, and was quite cured.

We have seen that the branch living on the Trinity are called Chimariko. I have above intimated my belief that these represent the true Californians, while the Hupâ are Athabascan. As far as the Hupâ ascended the river we find the redwood canoe, but no farther. The Chimariko never had the enterprise to get one up over the falls in the cañon at New River Mountain, and no redwoods grow in their own territory. Hence they crossed the river on willow baskets, holding them under their breasts and propelling themselves with their feet and hands.

It is related that their hunters, when they went out to lie in ambush near salt-licks and other springs, were accustomed to smear their bows and arrows with *yerba buena*, to prevent the deer from detecting the human odor, and that when they took this precaution they generally had good success.

The oak mistletoe was occasionally smoked by these Indians in lieu of tobacco.

In the early days, before the mining operations filled up the Trinity,

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Retake of Preceding Frame

there was a fall five or six feet high at Big Flat, above which the salmon could not pass. Hence the Wintūn living on the upper reaches of the river were not so well provisioned as their down-river neighbors. In running up the river the salmon would accumulate in great numbers at this obstruction, and the Chimariko used to allow the Patch'-a-we (Wintūn) living as far up as North Fork and Cañon Creek to come down in the season and catch all they could carry home.

They occupied a long and narrow cañon, which was rich in gold placers and tempting to the *auri sacra fames* of the early miners. The mining necessarily roiled the river, so that the Indians could not see to spear salmon. As a matter of course they protested. The miners replied with insults, if nothing worse. Being deprived of salmon, their staff of life, they stole the miners' pack-mules and ate them. The miners made bloody reprisals.

The eloquence of Pú-yel-yal-li, of Big Flat, stirred them up to seek revenge, and thus matters went on from bad to worse until the deep cañon of the Trinity was luridly lighted up by the torch of war, and reëchoed to horrid war-whoops and the yells of the wounded and dying. In 1863-'64 the conflict raged with frightful truculence on either side. The Indians for the nonce got the upper hand. For twenty miles along the river there was scarcely a white family or even a miner left; the trading-posts were sacked and burned; the ponderous wheels in the bed of the river lazily flapped in the waters now muddied no longer, silent and untended amid the blackened ruins; and the miners' cabins were very small heaps of ashes.

But the Americans finally rallied and returned, and sternly were the Indians taught that they must not presume to discuss with American miners the question of the proper color for the water in Trinity River. They were hunted to the death, shot down one by one, massacred in groups, driven over precipices; but in the bloody business of their taking-off they also dragged down to death with them a great share of the original settlers, who alone could have given some information touching their customs. In the summer of 1871 it was commonly said that there was not an Indian left. The gold was gone too, and the miners for the greater part; and amid the stupendous ripping-up and wreck of the earth which miners leave behind them, in this grim and rock-bound cañon, doubly lonesome now with its

deserted villages sagging this way and that on little margins of shores, the stripped and rib-smashed cabins, corrugated gravel-beds, shattered turbine-wheels, and the hollow roaring of the river amid the gray boulders, as if in a kind of querulous lament over its departed glories--long ago, the dark-skinned fishermen peering keenly down from their leafy booths, with spears ready poised; afterward, the restless, toiling bands of miners--one finds himself indulging in this reflection: "The gold is gone, to return no more; the white man wanted nothing else; the Trinity now has nothing but its salmon to offer; the Indian wanted nothing else; would not a tribe of savages be better than this utter and irreclaimable waste, even if the gold had never been gotten?"

THE PAT'-A-WE (PATCH'-A-WE)

This is the name given by the Chimariko to the Wintun, consequently they will be treated of elsewhere. Their habitat extended down the Trinity to the mouth of North Fork. They were not in any degree subject to the Hupâ.

INDIANS OF CANYON CREEK, TRINITY COUNTY.

G. O. Laws, Deputy Fish Commissioner, writes me from Douglas City, Trinity County, under date of September 13, 1918, that no Indians ever lived on Canyon Creek for the reason that that canyon was considered the home of Lolcet, the ghost people, and that Canyon Creek has sent more people to Napa than any other place in California.

This doubtless refers to information obtained by him from the northwestern Wintoon Indians of Trinity River. But I have been told by Indians and Whites at and in the neighborhood of Junction City (at junction of Canyon Creek with the Trinity) that ^a ~~another~~ ^{speaking a language different from Wintoon} tribe of Indians had one or more rancherias in Canyon Creek and ranged thence westerly, and that the westernmost ranch^{er} of the Wintoon was at the mouth of Oregon Gulch, just east of the mouth of Canyon Creek.

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The tribe west of Canyon Creek was Chemareka -
Cam

Captain Abraham Miller wrote from Burnt Ranch, June 12, 1864, to Lieut. James Ulio, Acting Asst. Adj. Gen., as follows:✓

"... On the 5th instant Sergeant Leonard with five men, with two days' rations, ordered to proceed against hostile Indians on the South Fork of Trinity River, near its mouth. . . . Returned to this camp on the evening of the 6th instant. Saw two Indians traveling up the river, but were unable to approach within gunshot. Discovered but little fresh Indian sign. . . .

"Lieutenant Middleton, with fourteen men, ordered to proceed against Indians supposed to be engaged in fishing near Burnt Ranch Canyon, four miles from this camp (Company orders No.10) Returned same evening. Found ranch, but the Indians, warned of the approach of the party by a squaw placed upon a high point as lookout, were, with the exception of the above-named squaw, enabled to escape. The ranch, with several fish-nets and a large quantity of cured fish, was destroyed. The squaw, taken prisoner, will be sent by the first train to Fort Gaston. . . . Saw, with the aid of a spy-glass, two bucks and several squaws and children. They were high up on the mountain, and it was impossible to get near them. June 8, Sergeant Leonard, with five men, ordered to proceed to-day in search of hostile Indians in vicinity of Altapom, eight miles southeast from Burnt Ranch. . . . Saw no sign indicating the presence of Indians in that neighborhood."

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CHEMAREKO MEMORANDA

Harrington speaks of Zack Bussall, but does not say where he lives, evidently at some distance from New River. He is the man who told Harrington that the place name Hettenshaw is a Chemareko word meaning 'Wild Onion Place'; also that it was included in the original Chemareko territory. The same informant stated that there was formerly a Chemareko rancheria at the junction of Soldier Creek with the Trinity.

He says that his mother's relative Mrs. Ruth Dawson still lives at Soldier Creek; that she is 70 years old or older, and talks some Chemareko.

The same informant says that Abe Bush's mother was raised at Burnt Ranch and spent most of her life there. This does not, if I remember correctly, tally exactly with what Bush told me. - *cam*

Ackd. March 20, 1922

Burnt Ranch, Trinity Co. Calif.

Mar. 3. 1922.

Dr. C. Hart Merriam.

Lagunitas

Calif.

Dear sir:-

Mrs Sally Noble died on Jan. 28.

As Mr. Harrington has not yet asked that his papers be forwarded, I concluded that he was not aware of her death. Will you please tell him?

Yours respectfully,

Mrs. J. J. Dailey.

Gatschet, writing of the Indian languages of the Pacific states and territories, says of the Chimariko:

"As far as we can judge from the two hundred words obtained by Stephen Powers, this almost extinct tribe spoke an idiom which constitutes a linguistic family for itself. Its habitat is on the east branch of Trinity River, while the cognate, but extinct Chimalakwe was spoken on one of its tributaries, called New River. The language is vocalic; initial and medial syllables mostly end in vowels, but not final syllables. The numeral system is quinary, but, unlike that of the neighboring Pomo-Chimariko, shows some analogy with Wintún, with its northern dialects at least, by forming its plural in the same manner: tchimaritat, people; hupo-léchet, toes (hupo, foot); húshot, eyes, cf. Wintún: matat, ears; tumut eyes; semut, fingers. Some resemblances may be traced also in the radicals of both idioms, as in Ch. tchélit, black; cf. W. tchololet, black; but they are too scanty to prove affinity.

Gatschet, Albert S. Indian Languages of the Pacific States and Territories. Reprinted from Mag. American Hist., p. 2 (unpaged), April, 1882

Che-mah-re-ko

Sally Noble (full blood) ^(Che-mar-re-ko) and widow
of Steve Noble) tells me that her people
and neighboring Hoopah used to burn the
brush every 3rd or 4th year to keep the
forest floor clean and free from big
fires. This made it easier to gather
acorns and berries. In those days there
was plenty of green grass in the open
places.

Sept. 1920.-cm

The name Chimalakwe was introduced by Stephen Powers in 1877 for a tribe on New River. Powers confused this tribe with the Chemareko, and I have little doubt that it was not only the same tribe but also the same name. For the Chemareko, like many other tribes, often pronounce the letters l and r interchangeably. Hence 'Chimalakwe' becomes Chemarakwe, and if the last syllable were not spoken distinctly the ko might easily have been mistaken for kwe.

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CHEMAREKO

Accounts of military operations in Chemareko territory are included in records of the Humboldt Military District, War of Rebellion Records, Series 1, Vol. 50, Pt. 1, pp. 240, 281, 282-6, 300-1, 304-5, 393-5, 1897. Also Pt. 2, pp. 859, 890, 969, 961, 1897.

Material in Athapaskan file.

AN ANCIENT CHIMARIKO PIPE

(chemar'eko)
Mrs. Montgomery told me in August 1921

that when she was a little girl 70 or more
years ago, the New River Chimariko found one
of their old pipes embedded in the wood in
the inside of a black oak tree 4 or more
feet in diameter. - cam

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Mrs. Montgomery told me in August 1921 that when she was a little girl 70 or more years ago, the New River Chimariko found one of their old pipes embedded in the wood in the inside of a black oak tree 4 or more feet in diameter. *com*

Jan 15, 1864. Marysville Daily Appeal

[Burnt Ranch region
Doubtless includes Hoopa & Chemareka.

Says Humboldt Times of Jan. 2 gives an account of fight between Lieut. Middleton and 35 men and a few Humboldt Indians near Trinity River.

Jan. 24, 1864.

Trinity Journal: "As soon as active operations commence it is entirely probable that many Indians will seek refuge in their old resorts along the Trinity and New River and in Hay Fork and Hyampom Valleys. Bands of Indians are known to be prowling in the mountains between Big Flat and So.Fork. Measures should be immediately taken for the protection of remaining settlers in exposed localities. This can be most effectually done by stationing a company at Burnt Ranch, where it can operate on the Trinity and settlements across to the ~~settlers~~ on the southern border. We call attention to this matter now because we are satisfied that if the Indians are pushed this way they can just as easily destroy the settlements referred to here, the towns of North Fork and Big Flat, as they would those of the lower river. We suggest that the military authorities be petitioned in regard to this necessity.

Rancheria in vicinity of Rich Bar on Trinity
River - 1849. - Walter Van Dyle, ms. 1878,
in Bancroft Library. 1878

Rich Bar was not far from Junction, which is at
mouth of Cogan Creek. (Prob. Chemareko)

Chemareko names (from old Sally Noble)

An ax: Hat-mo'-chah

Name for Huilkut tribe: Hah-we'-je-mar'-rah

Name for tribe at Big Bar, Taylors Flat, & Big Flat: Patch-wi.

Chemareko limits:

Beginning on west (on north side Trinity River) about 7 miles east of junction of South Fork with main Trinity.

East to 2 or 3 miles of Hankine Bar [prob. not correct. - con]

North to Noble Ranch on New River? [affirming only in later years]

Note. - Mrs Noble was not aware of the extent of country held by her tribe, especially to the east along Trinity River, and south over the Hyampom country, or South Fork Trinity. - con

Chemar'eko

.. NW limit ^{Bill} Noble Ranch on Trinity River
(didn't reach South Fork Trinity).

^{Steve &} The northwesterly extension of Chemar'eko to
Sally Noble's ranch on lower New River appears to
have been recent. - cam

Carr, John Pioneer Days in California, Eureka Times Publishing Company, California, 1891.

p. 141. "In the summer of '50 a company was formed on Trinity River to turn the bed of the stream into an old channel by building a dam at the head of the old stream. They expected to throw all the water of the Trinity River into its old course, and lay bare, or nearly dry, the old bed for $3/4$ of a mile, which was said to be very rich in the precious metal. The company was composed of men principally from Arkansas, and they called the works the 'Arkansaw dam'." The dam "was about 10 miles from Weaver-ville."

Chemil'ä-ko - - Sexy Kids [Tlo-bōm-tah'-hōi] invariably

pronunciation of Chemar'eko. - ~~can~~

LOLA FLORA LOMA

LEBLY TO THE LEAST OF THIS INDIVIDUAL.

HEBBL' BIELLE OJAH. I HAVE NOT BEEN WITH INFORMATION IN

A CONDUCT OF MONITORING FROM OUTSIDE REGISTERED BY A FORMER

THE DISTRICT REGISTERED BY REASONING' MONITOR' IN LENDING TO

LEBLY' ALONG ME TO LOMA TO BE INDIVIDUAL THAT HE WAS REJECTED

Kneipp, wrote me in reply to an inquiry, that he was writing the District Forester at Missoula, Montana, in regard to a cougar or mountain lion episode related by a former Ranger, Pierre Olsen. I have not had any information in regard to the result of this inquiry.

Very truly yours,

C. Hart Merriam -

Chimavikan Family

Bonull - Ind. Linguistic Families.

7th Ann. Rept. Bur. - Eth. 63, 1891.

Chimareko

On 1259 Mr I [Curtin, while
in Hoopa Valley, found a Chimareko man
70 or more years old, who is believed to
be one of the ~~two~~ living survivors of
the tribe". - Powell, Indian Linguistic
Families of America, p 63, 7th Ann. Rept.
Bureau of Ethn. (for 1885-1886), 1891.

Chemareko:

Dixon gave range as from mouth of So FK Trinity eastward
to Taylor's Flat (near mouth French Creek). - Dixon 295-296, 1910.

Hawkins ran to about Big Bar and probably along lower New
River. - Dixon 296.

Chenarches

"Tien-Tiens" (pub by Powers) "on Trinity
from Angles c/o to Big Bar".

May be Chenarches, as
on So side Trinity then came
up as far as Soldier Cr.

STATEMENT

VOUCHERS RETURNED _____

C. HART MERRIAM

IN ACCOUNT WITH

THE CROCKER NATIONAL BANK

PLEASE EXAMINE AND REPORT AS SOON AS CONVENIENT.

OF SAN FRANCISCO, CALIFORNIA.

F. 93

	CHECKS	CHECKS	CHECKS	CHECKS	191—	DEPOSITS
1				38 25	OCT 31 '13 BAL.	39 12
2				45 -	Nov 6	200 -
3				65 -	19	289 12
4				45 -		
5				6 10		
6				48 97		
7						
8						
9						
10						
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30						
31						
32						
33						
34						
35					Total Deposits	289 12
36					Total Checks	248 32
					NOV 29 '13	
					Balance	408 1

Usual basket materials
of Chemareko:

Hazel shoots - (Corylus)

Spruce roots (Pseudotsuga)

Yellow pine roots (P. ponderosa)

can

~~It is to be hoped that~~ reverence for a great name and an honored veteran will not induce your readers to regard lightly the brilliant and remarkable series of recent scientific discoveries in radioactivity.

A. S. EVE.

SCIENTIFIC NOTES AND NEWS.

DR. JOSÉ DE AGUILAR, director of the Mexican Geological Survey, has been elected president of the International Geological Congress, which met last week in Mexico City.

SIR DAVID GILL, astronomer royal at the Cape of Good Hope and president-elect of the British Association for the Advancement of Science, has been elected a foreign member of the Accademia dei Lincei, Rome.

DR. OTTO BÜTSCHLI, professor of zoology at Heidelberg, has been elected a foreign member of the Brussels Academy of Sciences.

IN connection with the celebration of the quater-centenary of the foundation of the University of Aberdeen, the University of St. Petersburg has conferred its honorary membership on the lord rector, Sir Frederick Treves, the eminent surgeon and anatomist.

DR. EDOUARD ZELLER, the eminent writer on the history of philosophy, celebrated on August 25 the seventieth anniversary of his doctorate.

DR. JOHANN RANKE, professor of anthropology and general natural history at Munich, has celebrated his seventieth birthday.

PROFESSOR R. B. DIXON, of Harvard University, has completed an ethnological and philological exploration of the Chimariko Indians of California in connection with the Ethnological and Archeological Survey of California. The Chimariko constitute the Indian stock which is nearest to extinction of the many in California, and Professor Dixon found only four or five survivors. He was able to obtain particularly full information as to the language.

duct the necessary examinations of food products coming into the country. Plans for the buildings in New York and Boston have been approved by Dr. H. W. Wiley, chief of the Bureau of Chemistry. There is no money available for the construction of the buildings, but the secretary of agriculture has been assured that it will be forthcoming at the next session of congress. Assurances have been given that the money necessary to enforce the new law, through the employment of inspectors and the clerical force, will also be provided.

WE learn from the *London Times* that in view of the spread of sleeping sickness in Africa and of the fact that an expedition organized by the Liverpool School of Tropical Medicine has been studying this disease for three years in the Congo, Sir Alfred Jones, president of the school, requested an audience of the King of the Belgians in order to confer with him upon the subject. In a recent letter to the secretaries of the reform committee King Leopold referred to his deep interest in this matter, and, besides offering a prize of 200,000f. for the person who should discover a remedy, he has placed a credit of 300,000f. in the Congo estimates for the purpose of prophylactic research. The committee of the school was received by King Leopold on August 23. The representatives present included the president, Sir Alfred Jones, Professor Ronald Ross, C.B., F.R.S., Professor Boyce, F.R.S., Dr. J. W. W. Stephens, Dr. J. L. Todd, Mr. R. Newstead, Dr. Evans and Mr. A. H. Milne. The king gave a most attentive hearing to the views of the experts of the school, and asked for a scheme for the prevention of the disease. He has promised his cooperation if it is in any way feasible. In conclusion, to show the value he placed upon the work of the school, he bestowed the Order of Leopold upon Professor Ross, Professor Boyce and Dr. J. L. Todd, the last-named of whom worked on trypanosomiasis in the Congo Free State for

Sally Noble died Jan. 28, 1922

Letter from Mrs J. J. Dailey, Burnt Ranch

Che-mar-re-ko

Sally Nohln died Jan 28, 1922

Get Chemareks names for Junction
(place) — may already have it — look.

Zach Bussell ($\frac{1}{2}$ Chemareks) tells J.P.H. at
Burnt Ranch that the place name Ketinchow
is Chemareks for "Onion place".

Chimails

Dixon worked in 1906 on
New River + Willow Creek on China
Flat, Trinity &.

Bulk of his material got for
Mrs. Dyer + man Friday.

(+ name about Doctor Tom?)

Chemareko

Krober's map of 1925 gives his
idea of the territory of the Chemareko. - Hdbk
2d. Calif. 110, 1925.

He states that "in 1849 the whole population
of the Chemareko was probably 250." (Hdbk 109.)

How did he find this out?

Chemareko

Old man Friday (now dead), one of Sisson's informants,
was half Chemareko from Hyampom. His father's name
was Yā-ke-ahn-tung and he lived at Hyampom. His mother
was believed to be a ~~Burnt~~ Ranch Hoopa.

Dr. Tom (now dead) another of Sisson's informants was
a Hoopa & was half crazy or feeble minded.

E'-tahk-nā-lin'-nuk-kah kewn-yahn'-ne-ahn . . . Another des-

criptive Hoopa name, meaning "East River people" --C.H.M.

Klō-mě-tah'-hwa and Tlō'-mah-tah'-hoi . . . Hoopa pronunciations

(Tlō'-hōm-tah'-hoi.-c)

New River

Mah'-soo'-arrak : . . Name applied by Karok to both Konomehoo and

(Tlō'-hōm-tah'-hoi.-c)

Written Mashu-erara L. Kroeber -- Hdbk. Inds. Calif. 110, 1925.

Tlō'-hōm-tah'-hoi . . . Proper name of New River tribe as

(slurred Tlōm-hōm-toi & Tlōm-toi)

given me repeatedly by full blood member of tribe.) old

man Saxy Kid, . . . Written Tl'omitta-hoi by Kroeber but

erroneously supposed by him to be Hoopa name for

Chemareko --Hdbk. Inds. Calif. 110, 130, 1925.

Tl'omitta-hoi . . . ^{erroneously} given by Kroeber as Hoopa name for

Chemareko . . . Handbook Indians of Calif. pp 110 & 130, 1925.

Mr. Sze - came originally
from Bit River - as
did also the mother of
Mrs. Montgomery !!

Chimerika

Goddard - Life & Culture
of Hupa, 8, 1903.

Powell - Indian Linguistic Families,
63, 1891.

Comments

.. Mrs Montgomery tells me that her
mother + Sally Noble's mother
were half sisters, and that
their mother, Mrs Dyer,

came originally from Pitt River!

Fall of 1921

Cam

Chemareko Tattooing

Old woman Lucy Montgomery formerly of New River has 1 narrow vertical tattoo line on middle of chin.

HOKAN

New 'family' proposed by Dixon and Kroeber for
Karok, Chimarike, Shasta, and Pomo, in Science, NS 37,
225, Feb. 7, 1913.

Discussed further by Dixon and Kroeber, who here
add Yana, Esselen, and Yuman, in article entitled New
Linguistic Families in California.--Am. Anthropologist, NS 15,
647-655, Oct.-Dec. 1913 [pub. May 1914].

M. POMO STOCK

M/12a-cc/E13

Pomo Stock

M/12a-cc/E13

80/18
c

THE DOCTORS WHO SUCK PAINS

There were Doctors who bled people and sucked. They made little cuts or slits, called Sip-pahn, with a sharp knife of flint or obsidian. They then scraped gently with the blade or with the hand, pressing toward the slits to force the blood out, because man's blood is too rich. They usually did this on the arm or leg -- never on the face or chest. It was sometimes done for rheumatism -- often to relieve pain.

Pains were often sucked out without cutting the skin, being relieved by sucking the part. In this way the Doctor finds out what is the matter inside. The act of sucking pains is called Kaw-ō-hah'-min. Working on pains is called Kaw-ō-dō-din.

Not many years ago a white man named Lockhart had a stiff neck and a bad pain in the back of his neck. An Indian woman Doctor came and sucked the back of his neck for half an hour. Next morning she came back. He moved his neck all right and had no more pain. He gave her \$5.00. - ~~can~~

POMO FAMILY.

Oak: tchishkale.--Kale, meaning tree, enters into this compound, as in words oak-tree, maple-tree, etc.

Eagle: issul.--This word is also used to designate the "good spirit", as mentioned when speaking of that expression.

Claws: etch.--This word seems closely related to ätchtche (finger-nails). We see something analogous in Olamentke, where patchtchi means claws, and pitchtchi, finger-nails, the difference consisting merely in the vowels a and i. Also, in Latin, we have unguis for finger-nail and the claws of animals, and ungula for claws, hoof, etc.

Pelican: kaitchi.--This word is probably connected with kaitchiemta (crop of birds, maw). Also, in Olamentke, we have shabulun-aiti (crop-maw) and shebullu (pelican). The same we see in German, where kropf is the word for crop, maw, and kropfgans (literally crop-goose) denotes pelican. The word pelican is also used in German, as well as the expression kropfvogel (crop-bird).

Diver (colymbus): ak-amaguga.--The first part of this word seems to stand for aka (water).

Face: unmo.--In the first syllable (un) we may easily recognize the word uni (eye), just as we have in German, gesicht, which means eye-sight as well as face, or, in French, visage (face), which is likewise connected with words referring to sight.

Temples: shima-tchado.--The first part of this word seems to be shima (ears); the whole denoting probably the region of the head or forehead near the ears.

Nape: meg-iakina.--The similarity between meg (the first part of this compound) and mekhia (neck) points to some relationship of those expressions; thus we have in German, for instance, nacken (neck) and genick (nape).

Corpulence, obesity: atchabad-tchi.--Meagreness, leanness: atchakavi.--These two words seem to have one element in common, viz, atcha. As they are contraries or opposites, this atcha appears determined in opposite directions by the terms added; as, being in one case, atcha-bad tchi, and, in the other, atcha-kavi. Should atcha be the word for man (a corpulent man, a lean man), or should it here mean body--as we also say somebody, anybody, nobody--and the compound mean a fleshy or corpulent body, and a lean body?

Saliva: ik-khe.--Perhaps ikh-ke,--ikh being the same word as we have seen in ikh-tche (rain) and ikh-gün (snow), and probably alluding to moisture, etc., as a modified form of akh, aka (water, fluid).

Thirst: akadavädo.--The first part of this is probably aka (water), the latter part meaning perhaps without, deprived of, etc. Also, in Olamentke, the word water (livá) forms a constituent part of the compound which means thirst. Something similar is found in several other languages.

Boy: nata-kavi.--Girl: nata-kavi.--Nata (child) enters as a part into these expressions; we should, therefore, expect somewhat like male child for boy, and female child for girl. But there seems to be no difference in the two words, unless it be in the accentuation when pronounced, as, for instance, in the Portuguese word avo and avó, which mean grandfather and grandmother.

Young man: kaviia.--This word seems to be connected with kavi, the latter part of nata-kavi (boy).

End of 516

RUSSIAN TREATMENT OF THE SANTIOMIES INDIANS

The following note on the Santiomies Indians is given in data about the Russian settlements from various documents in the possession of General M. J. Vallejo.

The Russians "treated the Indians with the [6]
greatest severity; and furthermore owing to the almost military system that prevailed in the colony, they kept a check on the warlike tribes whom they repeatedly punished. And especially when Mateo, chief of the Santiyomies Indians, ventured to penetrate as far as Bodega robbing right and left. On this occasion Lieutenant Romanoff at the head of 40 infantrymen and 6 dragoons gave them such a severe lesson [7]
that they profited by it and from that time never again interfered with the Russians."

Establecimientos Rusos de California. Datos sacados por Enrique Cemeti de documento en poder del Gen. M. J. Vallejo [Russian Settlements in California. Data secured by Enrique Cemeti from Documents in possession of Gen. M. J. Vallejo], MS, Bancroft Library, pp. 6 - 7, 1875.

Correct

Pomo Bay Hookhooka
TROUBLE BETWEEN GREEN VALLEY AND TOMALES TRIBES

The following account is from the Sacramento Daily Democratic State Journal, April 10, 1856.--

"The Petaluma Journal learns from Mr. Stamps, a resident of Green Valley, that a rupture has taken place between the Green Valley and Tomales tribes of Indians, and that war has been declared by the former, who are making active preparations for a forage against their foes. The trouble originated in this wise: A few days since, one of the Green Valley Indians, while on a fishing excursion at Tomales Bay, was murdered by one of the Tomales tribe. The peace of the murdered Indian's soul required blood. The Captain of his tribe called upon their neighbors to surrender into their hands his slayer, but their demand was unheeded. Three days' grace was then allotted to the murderer's tribe to surrender the culprit, or abide the wrath of their aggrieved brethren. The allotted time expired yesterday, and a battle may be looked for in a few days, as the Valley Indians have been preparing for the combat from the day of the murder."

(from Petaluma Journal)

Sacramento Daily Democratic State Journal, April 10, 1856.

NOTES ON NORTHERN CALIF. INDIANS BY COL. REDICK MCKEE

The Sacramento Union, Oct. 31, 1851, published extracts from a letter of Col. Redick McKee to the San Francisco Courier concerning his trip through northern California. They contain the following notes on the Indians of the country.--

"About 30 or 40 miles northward from the rancho of Mr. Geo. Parker Armstrong, the last white settlement on Russian River at that time, Col. McKee writes: "we struck the headwaters of the South Fork of Eel River, at a valley called ^[Little Lake in the Valley of the Pomo] Ba-tun-ki; in which I found some four or five hundred Indians; and 20 miles further on, having crossed another range of high hills, we found the river again in the valley, called by the Indians ^[Long Valley-Athapaskan] Es-tim-da-kai, in which there is perhaps 500 Indians -- naked, independent sovereigns! "

"Many of the Indians on this route [from South Fork Eel to the Big Bend of Eel River, 12 miles southeast of Humboldt], were extremely wild and had never seen a white man, a horse, or a gun before, and but few of them would venture to visit our camps. Some of those who did proved themselves adepts at stealing knives, hatchets, &c. For a knife an Indian will give you his bow and quiver full of arrows, to make which may have cost him weeks and months of labor.

Owing to the absence of the only two men who understood the Indian language, on this Bay and Eel River, I have not been able to enter into any formal written treaty with the numerous bands scattered along the River and on the Bay. They all live in

McKee -- Northern Indians

the most independent, patriarchal style. Every rancheria has its own 'Mow-im-me' or chief, generally selected for his age and wisdom -- but each independent of all others. This, while it increases greatly the difficulties and trouble of negotiating treaties, operates I imagine favorably for the safety of the whites on the frontiers. The Indians are many of them said to be brave, and by no means unwilling to fight; and with an artful courageous leader, and concerted action, they might easily exterminate the white intruders from their soil and country."

Sacramento Union, October 31, 1851 (quoted from San Francisco Courier).

YA-TO'-YAH TRIBE

Kah-chi-ah
Pomo.

AUGUST 19, 1905. MOUTH OF RUSSIAN RIVER.

Hired a horse and buggy and drove down to north side of Russian River to its mouth, ~~about~~^{5 or} 6 miles below Duncan's Mills

About half a mile below the mouth of Russian River, on north side, is a new lumbermill for slaughtering the redwoods. The place is called Jenner.

At the mill I left the horse and buggy and hired a row-boat and rowed with Dorothy across and down the river to a small Indian settlement of fisherman and clam-diggers. It was formerly a large settlement but now only two families are left. Found one fine old Indian woman with features suggesting the Sioux and Blackfeet. She was sitting on the ground pounding acorns of the tanbark oak in a milling basket resting on a small flat stone, and holding the basket tight-down with her legs, which rested on the margin in the usual way. Got from her a small vocabulary and the names of a lot of animals and plants in her language--that of the Yah-to'-yah tribe.

[Later: Ascertained from several members of same tribe (Kah-chi-ah) that the word Y-to-yah is in no sense either a tribal or a rancheria name, but simply the Kah-chi-ah word meaning 'ourselves' - same.]

The same old woman told me that the territory of her tribe reaches south about 4 miles south of mouth of Russian River - probably to Duncan Point.

In designating her people she used the term Kah'-wah töl-bah kâ'-châ-mah.

Was-sam-mo'-loo is name of tribe at
mouth Russian River in languages
of both Olamentko + Hoolcocks -

Was'-sam-mo'-loo

Name for Russian River tribe
living near Duncan's hills.
In language of Hoo'-ko-e-ko.

Name given me by old Hoo'-ko-e-ko
woman at Fowles Bay, Aug. 1, 1905

Same name given me later by
Bodega Bay Olamentko.

The Indians at mouth of Russian River give
as a reason for hunting them dead, that if not
killed they will become grizzly bears. - Jones 194.

Indians of Ft. Ross region in 1856.

House Doc. 1, 34th Congress, 3^d Sess. 793, 1856.

Such is the name given by the Spaniards to the tribe living at the mouth of Russian River. Both they and the Gualala have more affinity with the Pomo in language than with the Gallinomero, though a Potter Valley Pomo must associate with them a few weeks before he can understand them readily.

They practice cremation and give a reason for it which I had not heard before, that is, if the dead are not burned they will become grizzly bears. Probably some such reason prevails everywhere, though they are extremely loth to give any reason. Hence cremation is an act of religion, of redemption, of salvation, which it were a heinous impiety to the dead to pretermi-

In their autumnal games, which continue as long as¹⁹⁵ the provisions they have brought hold out, they have the spear dance, the dance of seven devils, the black-bear dance, etc. The dance of seven devils is like the devil dance of the Gualala, only there are seven devils instead of one, and they are more devilish, having horns on their heads, forked tails, and the like. In the black-bear dance they dress a man in a black bearskin and dance around him with hideous noise, being naked, but zebra-painted with black, and wearing coronals of long feathers. Possibly this may be an act of fetichism, performed, as the Indians cautiously say of all such doings, "for luck"; because nearly all tribes regard the black bear in distinction from the grizzly as peculiarly of happy omen.

Powers - Tribes of California, 194-195. 1877.

RUSSIAN TREATMENT OF THE SANTIOMIES INDIANS

The following note on the Santiomies Indians is given in data about the Russian settlements from various documents in the possession of General M. J. Vallejo.

The Russians "treated the Indians with the greatest severity; and furthermore owing to the almost military system that prevailed in the colony, they kept a check on the warlike tribes whom they repeatedly punished. And especially when Mateo, chief of the Santiyomies Indians, ventured to penetrate as far as Bodega robbing right and left. On this occasion Lieutenant Romanoff at the head of 40 infantrymen and 6 dragoons gave them such a severe lesson that they profited by it and from that time never again interfered with the Russians."

[6]

[7]

Establecimientos Rusos de California. Datos sacados por Enrique Cemeti de documento en poder del Gen. M. J. Vallejo [Russian Settlements in California. Data secured by Enrique Cemeti from Documents in possession of Gen. M. J. Vallejo], MS, Bancroft Library, pp. 6 - 7, 1875.

Anderson + Rancheria Valley

In Remarks on Comes + Zibbs
names see Barrett, Ethnograph.
Board, 178, 1908. (photo)

Mah'-kah-mo Notes.

The old people used to put a living Cicada (which they call Kah-chem'-te-te) into the nose to make it bleed to cure headache.

Tattooing: Men tattoo across chest + on arms.

Women tattoo chin with 1 or several vertical lines, + a nearly horizontal line from each corner of mouth outward.

The material to coat for burnt fitch (Kow'-hē)
finished in with a very fine sharp bone needle
called Tsah'-tsā-mah,
made from the small fore-arm bone of a squirrel.

Ceremonial House - Ah'-mi.

Has large heavy center post $1\frac{1}{2}$ ft. thick
+ 14 to 16 feet long. The long ridgepole
rests on this + supports the roof poles.

The Sweat house is thatched with
wormwood (Artemisia ludoviciana) + straw
resting on a frame of willow or other
slender sticks.

The Smoke hole (Ho-pō-bahn) is directly over
the doorway (He-dah'-mo) + a ventilator hole.

^{bridge}
{ Foot log + rain are both called chā-chā! [Can
this be an error?]

Pigmy Owl (Glaucidium):

The Mah'-kah-mo chumini in common
with a number of other tribes believe
that this tiny owl kills Elk and Deer
by attacking the anus + tearing the inside
of the rectum.

Other tribes believe the owl attacks +
tears the scrotum + testicles of bull Elk;
+ others still say that it kills by entering
the ear + dipping into the brain - can

The Mah'-kah-mo say that Kah'-tah'-me-ah'-tin, the
great Pileated Woodpecker or hop code, is the
mother of Kah'-tahk, the California Woodpecker.

They know that We'-kah the Roadrunner
kills Rattlesnakes.

They say the Red-breasted Sapsucker (Sphyrapicus)
is the male of the Hairy woodpecker (Dryobates)
and call both he'-koos.

Similarly the Red-shoulder Blackbird (Agelaius)
they believe
is the male of Brewer's Blackbird (Euphagus),
and call both Tso'-le.

They call the common Nuthatch Kah-lā'-tsat, which
they say means carving tree - can

Atropa ~~Kerner~~ - { ~~very~~ ~~essentially~~ ~~like~~ ~~the~~ ~~Lebanese~~ ~~Saccharin~~
Sittich & Nephros (under ~~cutting~~ ~~plotted~~ -

VERSO

Bo'yah of Kint Arena

To darken newly made bow & arrow,
charcoal powdered + mixed with soaproot
glue is rubbed on the wood.

Bows smaller & less strong than Deer
bows are used for small game
(rabbits, ducks & other birds).

They are called Duck bows, Ke-yah' hi-shin.

Round House: Chah bah'tā

8 posts in circle; ~~top~~ roof poles with redwood
bark laid on top, covered with earth.

Each of them has a post

Sweat house: Shah-nē

Conical; built of light timbers stood up on end.

One large center post.

Sun Basket (highly valuable):

Wife makes & gives to husband or to relative of recently ^{dead}
Husband gives to relative of ~~dead~~ ^{dead} from mother or sister.

Bo'yah Tattooing:

Women on chin: 1 to 3 vertical + 1 obliquely downward
from corners of mouth.



In modern times to keep
white men from taking girls.

Men across breast on 1 or both sides.

Initiation Strip of Sticks:

Small sticks, about 2 inches long fastened
together end to end (usually 8 or 10 when given out).

Head man receiving, hangs over his
bed & each morning tears off one till
day of Big Time arrives.

Doctors singing & singing arm
over side have 4 motions & sing
Once, twice, 3 times, 4 times

BOYAH (POMS)

Bo'yah of Kt. Arena

Driving fish:

Small fish are driven into net by
dropping a bush (or brush) weighted with
stones fastened with twisted hazel shoots.
The net is called Shah' bi'yak.

Larynx, language & words all called Chah-neu.
Talk said to come from aden's apple

Obsidian

Calif.

Clear Lake, Lake Co.

Koimfo at Lower Lake told me that they used to get their obsidian for arrow points from a place near to east shore of Clear Lake south of Sulphur Bank - between Lower Lake & Sulphur Bank but apparently near Sulphur Bank. This would make the place not more than 10 miles north of Lower Lake, & likely not so far.

Nov. 26, 1904.

I visited this place in 1906. The obsidian outcrop (outburst) is extensive & is mainly just south of Boca Lake, south of Sulphur Bank Ridge.

The men wear the hair net, stol'-le. Hram-fo
a Headdress of red flicker (Colaptes) feathers called Bo-köt-tat-
kä-nah & men in dancing by the men only. The women
wear another kind, called Tip-pe-lis, of axillary feathers of hawk.

Hram-fo
They have long strings of handsome beads made of
long cylinders of an opalescent shell, with at intervals
large cylinders ($1\frac{1}{2}$ - 2 in long & $\frac{1}{2}$ in in diam - some more)
of a red clayey-stone with irregular patches of white in it
wh they call Fawl hoo'-e-yah (the red stone Fawl) & wh
comes from hills NE of Lower Lake. This is 'Indian gold'.
They make ^{beads} also from a brown stone called
Hoo-weed' wh comes from some miles south
of Lower Lake, from a place the name of wh
sounds like 'Hawking valley'.

They paint their faces with red, white, & black paint.
The red (Fawl) & white (Kes'-sit) are made from soft stones
they get in ~~the~~ east of Lake. The black (Kä-bakt) they
make from charcoal of a soft wood, generally peison oak.
The same charcoal is fricked into the skin in tattooing.
The tattoo marks are called us-soon'.

The 'Lum heakite' () completely covered
with feathers (of red woodpecker crowns) have the dance design
marked in in feathers of other colors. During the
ceremonies in the ceremonial house they are kept filled
with fish seed for the dancers.

POMO BANDS AND VILLAGES ON OR NEAR THE LOWER PART OF RUSSIAN RIVER

(Information from Frank Carillo, a Healdsburg Pomo) 1919-*cm*

Kaht'-ah-we-chum'-mi--Band and rancheria on SE side of Russian River at Healdsburg, near the site of a former lake called Kaht-to-we. (This name I had previously obtained in 1905 in the form of Katch-ah-we-chum-mi).

Yu'-go-chum'-mi--Band formerly living at or near Sebastopol.

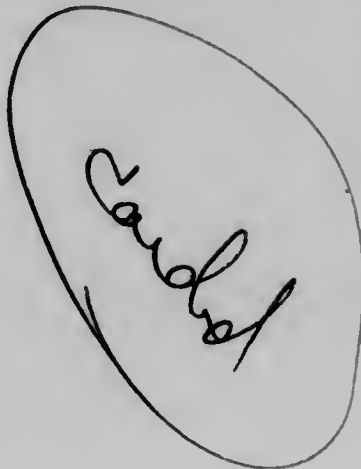
We'-shat-tum'-mi
(or We-shat-chum-mi)--Location uncertain.

Poma tribes ^{or near} on Mendocino Reservation in 1864.

Austin Wiley in Rept. Comm. Ind. Affs. for 1864

119, 1865:

- Kianamaras
- Yo-sol Pomas
- Redwood
- Cam-el-lal Pomas
- Ki Pomas
- Co-ba-de-la Pomas
- Cah-lah-tel Pomas
- She-bal-ne Pomas



Mendocino County Indians in 1856

H. L. Ford, Subagent in Charge of Mendocino Reservation in 1856, mentions the following tribes:

- ✓ Kyanamara. Between canyon of Russian River & its mouth. 473.
- ✓ Wapo. Formerly inhabited country about the Syceros. 188.
- ✓ Bokiah and Boyo. Now on Reservation. 250
- ✓ Ukiah. 1700
- ✓ Salan Pomas. Inhabit Potter's Valley. 250

Card

House Doc. 1, 34th Congress, 3^d sess., 808, 1856.

Divisions of Russian River Camp:

Yokiah south to Hopland + Pietra talk essentially same;
and Bo-yah of St. Arena region - practically same.

Mah'-kah'-mo (Cloudale Valley) very different.

Pomo languages:

The Metumnah of Little Lake Valley say that the language of the tribe [Bo'-yah] of Point Arena / Manchester is very different from their own; and that the talk of the Cotton Valley Po-mo'ke-chah is slightly different. - can

They think Brevint's language is much nearer Pt. Arena than it is to Metumnah. - can
Water: This is correct. - can

Name Pomo or Po-mah

Pö'h-mah = earth village
town ground

~~Latter~~ Valley: { Po - mo
red hole
or
hot

Small creek in ~~Latter~~ valley flowing by Pomo (place)
called Po-mo k'shak. The ~~Latter~~ Val. people often called
by same name.

~~Latter~~ valley people + some others call town Pö'h'
Yokiah + others call town - - - Nap'-pö'h

Silvertopol

Guerrilla 2 sticks ε. hä' kah
ε. hä' kah

2 bones of Blue Heron -

each bone 68 mm ($2\frac{5}{8}$ in) long.

1 with strip wound around middle -

com

1905

Comps

See also envelope marked

NW Calif
NW Coast

Coast Road from Suabala south
to Rurnia River - now mostly
at Stewart's Point

Pineola Town people came from
~~Potter~~ Valley -

Ethan Anderson of Upper Lake (a Shei-kum) tells me
that the Indians butchered long ago on Bloody Rock on
So Eel River, came from Squam Valley (Hootchum?).
Where is Squam Valley

Soda Bay belongs to Big Vol tribe - Kabi-be napfo -
W shore of lower lake (same as east side) belongs
to Ham fo (or Koi'in fo).

INDIANS OF MENDOCINO CO.

"The Indians called Long Valley Kai-neh-moo, which means the valley of many people."

"Beginning on the Russian River, at the south, just above Cloverdale, there were the Sanel pomo, which tribe extended to the vicinity of Ukiah. Here the Yo-kai-ah pomo lived, their territory extending to where Calpella now is. Here the Cul-pa-lau pomo — and, in Sherwood Valley, the She-bal-ne pomo — had their habitation. In Round Valley the Wylackies held sway."

L. L. Palmer,
History of Mendocino Co. 167, S.F. 1880.

Lupillomi Ranch near Clear Lake
Near Clear Lake, Lake Co., Calif.

G. Bailey, Special Agent, reported 300 Indians in 1858 on Lupillomi Ranch near Clear Lake. In springtime and harvest the men went to Napa and Sonoma valleys and hired themselves to farmers at good wages. The owners of the ranches found it to their advantage to protect, aid and encourage the Indians. They made capital vaqueros and any number could be had at a moderate price.

Rept. Commr. Ind. Affrs. for 1858, p. 656, ~~1858~~. Mess.
& Docs. ~~H.R.~~ 35th Cong. 2d Sess. ^{H.R.} Ex. Doc. 2, 1858.

SURF FISHING BY INDIANS ON COAST OF MENDOCINO COUNTY, CALIFORNIA.

In describing a trip along the coast north of San Francisco in 1861, J. Ross Browne remarked that near the mouth of Ten Mile River "Along the beach, at intervals of a few hundred yards, groups of Indians were engaged in catching and packing away in baskets a small species of fish resembling the sardine, which at particular periods during the summer, abound in vast numbers on this part of the coast. The Indians catch them by means of a small hand-net, which they use in a peculiar and very dexterous manner. Holding the pole of the net in both hands, they watch the breakers as they roll in, and when they see one of suitable force and magnitude coming, they plunge into the surf and turn their backs upon the incoming wave. The moment it breaks they set their nets down firmly in the sand, and the fish are forced into it by the velocity of the receding current. I have seen them take out at a single catch an ordinary-sized bucket full.

The old women of the different tribes take away the fish in large baskets to the rancherias, where they are dried in the sun and used as necessity requires. The coast Indians carry on a small trade with those of the mountains and interior valleys, in fish, dried abalone, mussels, shells, and various marine productions, in exchange for which they receive dried berries, acorns, and different kinds of nuts and roots. Of late years, however, they have been so harshly dealt with by the settlers that it is with great difficulty they can procure a scanty subsistence. They are in constant dread of being murdered, and even in the vicinity of the reservations have a startled and distrustful look whenever they are approached by white men."--Harper's Monthly Magazine, 315, August 1861.

INDIANS OF MENDOCINO CO.

In an article entitled 'Reminiscences of Mendocino — Extracts from a Ms in German entitled Ten Days in Mendocino' there is much information is given about the Indians on the 'Mendocino Reservation'.

Mention is made of "the intrepid Ben, chieftain of the Shewallapanees, one of the wild mountain tribes, known to all who had been there before as the redoubted bear-killer, whose last victory had been purchased with the loss of his left eye — the right one being also distorted, and his face lacerated to an extent that hardly permitted any recognition of the features of the human race. Though welcomed at once by half a dozen of our company..... he never for a moment lost the calm and dignified manner that characterized an Indian chief. He had returned only three days previous from the war-path against the Kameloponees, with whom there existed a feud since the assault and murder of several of his tribe".

—Hutchings' Calif. Magazine, San Francisco, 152, October 1858.

(Article covers pp.146-160, 177-181.)

INDIANS OF MENDOCINO CO.

"At the present time there is quite a village a few miles north of Sanel, the remnant of the Sanels, numbering perhaps 150. The village consists of some 20 thatched, dome-like huts, and in the center of it is located the inevitable sweathouse. South of Ukiah about 5 miles there are 2 or 3 small villages containing in all, perhaps, 200. Near Calpella there are, perhaps, 50; east of Ukiah there are about 100. At Cahto there is a village of about 75; at Sherwood valley there are about 75. Near Point Arena there is a village of probably 100; and at the mouth of Big river there is a rancheria of about 100. There are others scattered here and there over the county, but these are the main villages. There are some Indians from all of these tribes at the reservation. Some tribes have consented to go bodily, while others go and come, holding their old camping ground."

—History of Mendocino Co. 173, San Francisco, 1880.

RUSSIAN RIVER TRIBES

Reported by R. M'Kee in Schoolcraft, III, 634, 1853.

Sahnel, Yakai, Pomo, Masu-ta-kaya.

Note.--Gibbs, on p.112 of Schoolcraft III, speaks of the four bands: the Sah-nel, or Sah-nels; Yukai; Pomo; and Masu-ta-kaya, or Ma-su-ta-kéa. [Notes on vocabularies but no words given.]

F O O D

LAKE CO., CALIF.

Tule Lake "is of no importance for any purpose, except that it affords a bountiful supply of tule roots for the sustenance of the Indians, who used to camp upon its borders in great numbers during the root-digging season."

--L.L.Palmer, in Hist.of Napa and Lake Counties, Calif., Slocum, Bowen & Co., p.8 (of Lake Co.), 1881.

P O M O A N

R. M'Kee, 1851, in a population table of "Interior tribes north of San Francisco," gives the following tribes and principal chiefs:

Tribe.	Chief.
Naloh . .	Carlotsapo
Chowechak .	Chedochog
Choiteu . .	Misalah
Bacowa . .	Tuwanah
Saminda . .	Cachenah

--M'Kee, 1851, in Schoolcraft, Indian Tribes, VI, 711, 1851

ADDITIONAL MATERIAL FOR POMO LISTS

The Metumki Pomah of Little Lake Valley call neighboring tribes by the following names:

- ✓ Be-lo'-ki po'-mah -- Potter Valley tribe . (Language similar)
- ✓ Kah'-le-dim'-moo -- Coast tribe, Fort Bragg region. (Language essential-ly same.)
- ✓ Mah-to' po'-mah -- Sherwood Valley subtribe. (Language same).
- ✓ Kah-shi'-dā-mal po'-mah -- Walker Valley tribe
- ✓ Yo-ki'-ah po'-mah -- Tribe on Russian River 6 or 7 miles south of Ukiah

Movements of Coast region tribes.

Every summer, usually in late August, the people leave their villages and go to pick hops on Russian River.

The Bo'-yah of Point Arena and Manchester go to Ukiah to pick hops, and later to Cloverdale to pick grapes; and some go to Sebastopol to dig potatoes.

The Kah-shi'-ah of Stewarts Point go to Healdsburg to pick hops.

The Kahto (Long Valley) Indians usually go to Rud-dick ^{Ranch} ~~Head~~ about 4 miles south of Ukiah to pick hops, (but in 1923 they went to Scott Valley or Tule Lake region west of Upper Lake). *com*

Come
RUSSIAN RIVER TRIBES

Reported by R. M'Kee in Schoolcraft, III, 634, 1853.

Sahnel, Yakai, Pomo, Masu-ta-kaya.

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L. L. Palmer

---History of Mendocino Co. 167, S.F. 1880.

LIST OF RANCHERIAS

Compiled from original Mission Records of
the Mission San Francisco Solano, of Sonoma,
California, in possession of Bancroft Library,
is filed in Pocewin envelope.

Includes Southern Pomo rancherias.

M Y T H S

CLEAR LAKE, CALIF.

L.L.Palmer, in his History of Lake Co., reprints a sketch which appeared in the San Francisco Post in July 1877, including a Clear Lake myth regarding the combat between two divinities--Boronbega, keeper of the waters, and Boswellia, keeper of the forests.

--L.L.Palmer, in Hist.of Napa and Lake Counties, Calif., Slocum, Bowen & Co., p.93 (of Lake Co.), 1881.

HOKAN

New 'family' proposed by Dixon and Kroeber for
Karok, Chimariko, Shasta, and Pomo, in Science, NS 37,
225, Feb. 7, 1913.

Discussed further by Dixon and Kroeber, who here
add Yana, Esselen, and Yuman, in article entitled New
Linguistic Families in California. - Am. Anthropologist, NS 15,
647-655, Oct.-Dec. 1913 [pub. May 1914].

1. Pomo: Northern Dialect

1. Coast Division 132
2. Valley Division 136
3. Lake Division 155

2. Pomo: Central Dialect

1. Coast Division 162
2. Valley Division 168

3. Pomo: Eastern Dialect

1. Upper Lake Division 185
2. Big Valley Division 191

4. Pomo: Southeastern Dialect

205

6. Pomo: Southwestern Dialect

1. Coast Division 228
2. River Division 235

7. Pomo: Northeastern Dialect

245

5. Pomo: Southern Dialect

1. Russian River Division 213
2. Gualala River Division 224

Above is Barrett's classification. -
Ethnogeog. Pomo, 1908.

Kulanapan Family

Pomo

Small, linguistic Families

7th Ann. Rept. Bureau Eth. 87-89, 1901.

Acorn leaching

The Pomo of Russian River Valley (Cloverdale and Healdsburg) use only cold water for leaching -- not heated at all.

Acorn Bread (at Healdsburg)

Name -- Be-dooos'-loond. Baked in cooking hole in ground with soaproot on bottom and covered on top with ferns and earth.

Name of Chief

Cul-pa-lan was name of chief for whom Calpella was named. Name signifies a mussel or shell-fish bearer. -- Hist. Mendocino Co., 167, 1880

POMO KINSHIP SYSTEMS

A. L. Kroeber, California Kinship Systems,
Univ. Calif. Pubs. in Am. Arch. & Ethn., Vol. 12,
pp. 370-372, 1917.

POMO KINSHIP SYSTEMS

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pp. 370-372, 1917.

M Y T H S

LAKE CO., CALIF.

In the historical sketch of Lake Co., Calif., by L.L.Palmer, is an Indian legend concerning the upper two Blue Lakes. White fawn, goddess of purity and innocence, was killed by evil spirit who assumed form of sea serpent and hid in lake. Since then no Indian has camped on shores nor fished in waters.

--L.L.Palmer, in Hist.of Napa and Lake Counties, Calif.,
Slocum, Bowen & Co., pp.209-210 (of Lake Co.), 1881.

Pomo

Pomo. The name of the Indian linguistic stock, technically known as Kulanapan (q. v.), living in parts of Sonoma, Lake, Mendocino, Colusa, and Glenn cos., Cal. In the northern Pomo dialect *Pomo* means 'people,' and added to a place name forms the name for a group of people. Although Poma is almost as frequently heard as Pomo, the latter has come into general use in both scientific and popular literature.

The territory occupied by the Pomo is in two parts: a main area which extends, generally speaking, from w. to e., from the coast to the crest of the main range of the Coast Range mts., and from s. to n., from the vicinity of Santa Rosa to Sherwood valley on the upper course of Eel r.; the second area is a very small one, lying wholly within the Sacramento valley drainage and comprising only a limited area on the headwaters of Stony cr. in Colusa and Glenn cos., and is occupied by a people speaking a dialect differing from any of those spoken in the main area to the w. The Pomo thus occupied all of Russian River valley except two small areas, one between Geyserville and Healdsburg, the other at the extreme head of Potter valley, both of which were occupied by people of the Yukian stock. On the w. of the main Pomo area is the Pacific, on the s. is Moquelumnan territory, on the e. are Yukian-Wappo and Wintun areas, and on the n. the Yuki and the Athapaskan Kato areas, from which it is separated by the watershed between Cahto and Sherwood valleys.

Certain peoples living to the n. of the Pomo area, generally known by their Pomo names (Kai, Kastel, Kato, and Yusal Pomo), are not, as supposed, Pomo, but Athapaskan.

There are in all seven dialects, one being found exclusively in the small Pomo area in the Sacramento valley drainage, the remainder lying within the limits of what has been designated as the main Pomo area. Of the latter six dialects two are confined to the vicinity of Clear lake, one to the southern part of the coast held by the Pomo, and one almost entirely to the lower course of Russian r., while the other two occupy portions of the interior valley region along Russian and Eel rs. and also portions of the Pomo coast.

In appearance the Pomo resemble the other Indians of n. central California; they are comparatively short, though on the whole they are taller and of more powerful build than their Yuki and Athapaskan neighbors immediately to the n. Both men and women, especially the latter, are

often fat, with large faces. The women tattoo very slightly, and this chiefly upon the chin. They are noted for their basketry, which in variety of technique and range of patterns is probably unrivaled in North America, while its fineness of finish and elaborateness of decoration, especially with feathers, are remarkable. In their general culture the Pomo are similar to such peoples as the Wintun, Maidu, and Yuki. They are essentially unwarlike.

The Pomo were the most southerly stock on the coast not brought under the mission influence of the Franciscans in the 18th and early 19th centuries, their contact with the mission fathers being only very slight and then in the extreme southern part of their territory. However, Franciscan missionaries have more recently been active among them. A few, especially the so-called Little Lakes and Big Lakes, are at present on the Round Valley res., but the majority are living free from governmental control in or near their old homes, supporting themselves by civilized pursuits, especially farming. Their number at present is about 800. As throughout the greater part of California, true tribes do not exist among the Pomo, their largest political and geographical division being the village and the surrounding land controlled by it.

(S. A. B.)

The following names are mentioned by Powers as those of divisions and villages of the Pomo. In many instances, however, this writer attached to village names the significance of those of tribal divisions, while in others the names are those used by whites to designate the Indians of a certain village or a certain valley. The names here given represent a very small portion of the number of villages actually inhabited by the Pomo in aboriginal times: Ballokai Pomo, Bidamarek, Boalkea, Bokea, Buldam, Cahlahtel Pomo, Chamkhai, Chomchadila, Dahnohabe, Danokha, Dapishul, Erio, Erusi, Gallinometro, Gualala, Haukoma, Hopitsewah, Kaiachim, Kaime, Keliopoma, Khabemadolil, Khabenapo, Khana, Khawina, Khoalek, Khwakhamaiu, Koi, Komacho, Kulanapo, Laguna, Lema, Makhelchel, Makoma, Masut, Mayi, Mitomkai Pomo, Moiya, Musalakun, Napobatin, Salan Pomo, Shiegho, Shigom, Shodakhai Pomo, Shokhowa, Shutaunomanok, Tabahtea, Tyuga, Ubakhea, Venaambakaia, Wenok, Yapiam, Yokaia Pomo.

As elsewhere in California, villages and larger groups are difficult to distinguish, and true tribes do not exist. The preceding list is therefore not only incomplete, but unsystematic. For further information consult Barrett, *Ethno-geography of the Pomo and Neighboring Indians*, Univ. Cal. Pub. in Am. Archaeol. and Ethnol., vi, no. 1, 1908.

Nokonmi.—A. L. Kroeber, *inf'n*, 1903 (Yuki name).
Pomo.—Powers in *Cont. N. A. Ethnol.*, III, 146, 1877.

Handbook Am. Indians

Pt. 2, p. 276-7, 1910

TRIBES OF MENDOCINO COUNTY

Tribes of Mendocino County, including others brought to Round Valley Reservation, mentioned in Majority & Minority Reports of the Special Joint Committee on the Mendocino War, California Legislature, 1860:

Cahto-Pomas
 Callya-Pomas
 Camebell-Pomas
 Chebal-na-Pomas
 Chedil-na-Pomas
 Kaza-Pomas
 Yosul-Pomas
 Yukas
 Yukia
 Yuba
 Nevada
 Yamee
 Wilackee
 Tartars
 Wappa Indians
 Redwood Indians
 Numstruttes }
 Shumairs }
 Whistlers }

These three tribes said to go under the general name of Yukiah tribe.

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Yukas
 Yukia
 Yuba
 Nevada
 Yamee
 Wilackee
 Tartars
 Kaza-Pomas,
 Cahto-Pomas
 Chebal-na-Pomas
 Chedil-na-Pomas
 Camebell-Pomas
 Callya-Pomas
 Wappa Indians
 Numstruttes }
 Shumairs }
 Whistlers }
 Yosul-Pomas

These three tribes said to go under the general name of the Yukiah Tribe

Redwood Indians of Humboldt Co.

Pet-tal-loo'-mah

Place name for Petaluma, given
me by Kanamara.

Place

Names in Kanamara:

Russian River - Be-dah'-kah

Fort St. Helena - Do-nóp tin-tah

Petaluma - Pet-tah-loo'-mah

Healdsburg - Kol'-le

Hopland - Shah'-nel

Clarendale - mah-kah'-mo

Santa Rosa - mah'-kan-ne-hän-gahn'-ne

Sebastopol - Wah-teeek'-le-chow'-we

CAMPAIGN OF SANTA ROSA AND BODEGA.

Jose Maria Amador, in Recollections dictated by him for the Bancroft Library, gives the following account of the campaign of Santa Rosa and Bodega before 1823, in which they had an encounter with the Indians.

"On one occasion I went on an expedition with Captain A. Arguello. I cannot remember the year but it took place before Arguello was Governor, so that would be before the year 1823. We went to Santa Rosa by way of Napa. Here in an arroyo about 200 Indians approached us one morning. We were on this side of a little stream; they began to shoot at us. The Captain was determined not to take arms against them on any account, and he spoke to them by means of an interpreter in order to pacify them. Finally the Captain lost patience when he found the Indians would not stop shooting their arrows at us. He ordered us to take our guns in hand, (there were 25 of us) and fire at the hostile ones. We fired once only and charged with lances into an immense oak grove. We killed some of them until the Captain ordered us to stop, and then we went on to the north, taking to the mountains and changing our course towards Bodega. The Indians surrounded us on all sides. We kept on the march to a place called Livantuyolomi. On this course we succeeded in catching two Indian chiefs whom Arguello ordered given 200 lashes apiece, and sent back without their arms. This expedition was undertaken for the purpose of calming all the Indians;

so that when the troops entered the country they would make no opposition and use no force against our soldiers. From there we went on to the Presidio of Ross to pay a visit to the Commander of the Russians. We remained there two days treated very courteously by them, and returned to San Francisco.

Jose Maria Amador, *Memorias sobre la Historia de California*, [Recollections of the History of California] pp. 49, MS, Bancroft Library, 1877.

M/12a-cc / E13

Pomo stock

Miscellaneous notes of all tribes + bands

80/18
C

[From Sherwood mah'-to po'-mah]
Boundary between Mahto-pomah & Metomah
line runs bet Sherwood & Willits

NW Mill belong Sherwood - line close
to old mill.

Longvale to Willits & circles around
to mill + about to head of Noyo River.
Noyo River divide bet Little Lake
& Sherwood tribes.

Ft of hill this side ^(West) Willits
dividing line.

E boundary Outlet Cr.

Old name ^{for} all our tribes:

Chah'-chah-mah = chah sam ^{to say}

Includes Willits & Ft. Bragg & Big River.

Big River Boal dam (belong Little Lake)

Noyo River Chim'-le be-dah

Alluvion ^{Riv} - Kah'-bah-to'-le

Casper R ^{have} Chah'-tam

Namawo Riv

Pudding Cr. - Ki-yam' be-dah

Little Cr. south No'-yah = No'-be-dah

Clean Cr. - Kah'-be-to'-ma'-kah'

[From Sherwood mah'-to po'-mah]

Glendalain came us - our people.

Our people lived all north of Pudding Cr
+ So FK 10-Mile River

Kah'-la'-yo po'-mah here to Bragg

{ Kah'-la'-yo " "
{ tree under belong

Po'-mah belong (theirs) = "where belong"

Po' itself = red: ^{refers} to red clay-stone used for beads ^(unusable)
mo = hole ^{my hole}

Kah-bed'-dah-la - a friendly
meeting place.

[From Sherwood tribes - mah'-to po'-mah]

Kah-to tribe = Ki'-po-mah

Little Lake had Big River all way to
Pudding Cr. to Sherwood ^{own} (owns)

~~Kah'-ba'-dah-la~~ ^{reha} ^{Mist Sherwood} ^{Oaktonitka}
Kah'-ba'-dah-la ^{had NFK 10 miles}

Kah'-mah-lel' ^{tribe} ^{Ki'-po-mah}

Long Val. - Ki'-nah-mo { " "

Kah-to " - Kah-to { " "

Bah-tam'-la'-kah Place { ^{on mt. just N of Pudding Cr.} 6-8 m N Lyttonville

^{Mist} Nah'-to E side Outlet Cr. { ^{Stalk like us} ^{little lake + Tah-to} ^{then same Tah-to}
Buk-koni'-ku-at Outlet - ^{have} Little Lake tribe

Boa-fy to us (Sherwood)

Bucha Ridge all "

line on N side ridge "

Kah-to nevera so to stay out except N base.

SHERWOOD ASKS:

Batomdokie Valley

How far S (near Arnold) did Tah-tu reach?

How far N on Eel River did Tah-tu reach?

Where is extreme southern boundary of Kah-to?

Where S of ^{Bushā}~~Bueha~~ Ridge is boundary between Mah-to
and Ookotontilka?

Which is right: Buk-kow-hah or Buk-kow-po-mah?

What tribe calls the Dutch Henry Creek tribe
Nar-ko po-mah?

What tribe calls the Dutch H.C. tribe Tah-do?

Where is the western limit of Sherwood tribe? Ocean

Do the Sherwood Mah-to po-mah abut against
the Ookotontilka on the W? No; but on the north.

Is line between Buk-dam & Ookotontilka at Cleone
or 10-mile E. ? 10-mile E.

Where is line between Mah-to and Buk-kow ?

CAMPING

I was not able to obtain a
definite name for a camp, but was told
that camping for a little while (over a
night or two) was called Dā-shah' kah-ah-on'
and that going camping was called
Po'-dah-shah-pon' or Dah-shah po-on'.

needs verifying

DRY CREEK TRIBE OR TRIBES

Ask 3 tribes (Mahkahmo, Mahinkownah,
and Kahtahwechummi):

Did Mehinkownah stop at Pena Creek on
both sides Dry Creek? Or did it reach to
Skaggs Springs and on up Warm Springs Creek
to Las Lomas divide?

In other words, did Mehinkownah and
Shahkowwechummi continue westerly side by side,
or did both upper Dry Creek and Warm Springs
Creek belong to Shahkowwe?

Clarendale talk
 Tribes ^{South} west of Clarendale { We-shā-tum-mi
 Dry Cr. tribe - - - mā-tūn kow'nah "
 Upper Dry Cr. tribe - - - Shah-kow'nt chumini
 Yorkville tribe - - - Lah-tā chumini

Tah'-bo-tā' chumini - - - Tribe at Bonville +
 Anderson Valley -

Important to learn early:
 Yo-buk-kā-ah talk like Hopland
 or like Clarendale?

What tribe calls Santa Rosa - Mah'-kan-ne hān-gah-ne
 " " " Sebastopol - Wah-teek'-le chow'-we
 " " " Mt St Helena - Dan-nōp tin'-tah

Word for Home? -

Shoka'ah Asks:

Pieta Ranchia

Kah^{ch} = a-wah'-low { Reha N side in Pieta Cr with
Russian River [doublets ok]

OR
Kah^{ch} = wah'-lum { on lower Indian Cr

Are Indian Cr + the Doull Cr same?

Or is Indian Cr Pieta Cr?

How far st of Lapa bridge is
north boundary of Shoka'ah?

Ask Loma of Ukiah,
Redwood Valley, Willits,
Sherwood Valley (+ any others)

Name of Warner Valley
and

Warner Valley Trail

Yorkville Reha.

On Ranchia Creek 1 1/2 m N of Yorkville -

~~Light brown under aluminum
at 5.30~~

Wm Ornbaum
- Senator Bill

Stearns, Miss Mary R.
1019 South Union Ave.
Los Angeles, Calif.

Long

Call Mrs. Hamlin: Phone 52368

Jan 1922

Dead

Take to
Lagunitas

Pomoan

Tah'-te [Ta'tt, Barrett]

- 1 Sho-ko'-ah acon camp on head
Cumiskey Creek. given Ch. by Tom
Conner
- 2 Old Sho-ko'-ah camp $3\frac{1}{2}$ miles up
Felix Creek from Hopland. -- Barrett
- 3 Den-nol-yo kéah camp in hills $1\frac{3}{4}$
miles E of Fountain. -- Barrett.

Met-tum'-mah

Asks:

Kah-tah-kahl'. . . Given by Barrett as vil-
lillage in Little Lake Valley $\frac{1}{4}$ mile south
of Willets. [Name not obtained by me. Can
it be Chum'-kah-tel']

Asks

ME-TUM-MAH

Kah-tah-kahl'. . Given by Barrett as village in
Little Lake Valley $\frac{1}{4}$ mi. south of Willets.
[Name not obtained by me. Can it be Chum'-
kah-tel'] Chum'-kah-til (meaning
'Pines on edge of water') is Me-tum'-mah
name for their summer camp less than $\frac{1}{4}$ mi.
north of Willets. --

Asks (Kah-chi'-ah):

In professional time made at
Lanchones Vineyards (1)

Are Mah-he'-lah chemimi ~~Reha name for~~ ~~other place~~ Charly Haupt Reh. People?

Are Haupt Ranch folks Kah-chi'-ah-~~Yes~~

"Po-tol" ~~Reha name?~~
Gommesa

~~Kan-no'-ah~~ ^{an north of Gualala River.} ~~Walholle~~ ^(south of Gualala mouth) ~~are~~ ^{on Bushy & Rockpile crabs.}

Name of Ridge bet Gualala & mid FK - Kachia Reservation ridge.

Where are any Wolholle people now?

Word for Bay Sho.kah?

Name of Bodega Bay tribe?

Names of Canyons N + S of lay grade (Nobles to Las Lomas)

Wolf Cr. canyon (on N) --

Hopper Cr. " (on S) --

Name of ridge between Wolf & Hopper Crs.

Name of Las Lomas crest -- Kah. weh'chan no

Name of Warm Spg. Cr.

Names: Fish Rock --

Gualala mouth -- Wah. lah'le

" River -- Che-o' bedah

So Fork -- Me-he-leh' bedah

Bushy Cr --

Middle or Wheatfield Fork -- De-lil' bedah

N. FK --

Wolf Cr --

Hopper Cr -- [NFK Hopper

Fuller Cr --

Cr at crossing 2 mi E Kachia Reh --

Hairs Reh --

Eckharts Reh --

Antin Cr --

E " " --

W " " --

Loch oat mt. --

Crane Peak -- Me-dish' dono

{ So FK Hopper

Names wanted

(2)

Cazadero (loc.) --

Browns Reh --

Monte Rosa --

Guernville Redwoods --

Guernville town --

Browns Reh ~~place~~

Coast:

Harens Mts --

Fish Rock --

Baker Hdq. --

Robinson Pt. --

Gualala Hdq. --

Gualala Mouth --

" long Pt. so of mouth.

" Pt. --

Black Pt. -- Ko-we'shal

Bihler Pt (north of Black Pt.)

Pt. midnight Blacks + Stewart.

Bay at (so) Stewart Pt. --

Creek " " --

Harens Pt --

Flat at cone Nish Harens Pt

Cr 3/4 so Harens Pt --

Deep Bay 1/4 N Salt Pt --

Salt Pt. Kah'-be-ee ^{low'} me-nah

Bay under Salt Pt (so side) --

Timber Cove ~~Pt~~ -- Sool-ma'-we

(3)

Cr. 1/2 bet Timber Cove & Ft Ross }
 heading near Sea View

Ft Ross Bay & old fort place - - - Ma'te-ne

Cr at Ft Ross - - -

General Lush - - -

Meyer " - - -

Russian " - - -

Cr at " " - - -

Russian River mouth - - Cho-kon'-val

" " " Id. - -

Long Pt. S. of mouth (bar) -

Jensen - - -

Old Duncan mill in deep }
 loop (S. side)

Carpedina

Markham (place) - - -

Duncan's hills - - -

Moscow - - -

Mesa Grande - - -

Mouth River - - -

Rocky Pt - - -

Season Lush & Co - - -

Badger Hill "Oreumium" - -

Salmon Cr. - - -

Badger Bay - - -

" " Tribe - -

Name Kow-wah-lah'-le given me for Russian River mouth also Cho-kon'-val

(4)

N Boundary Kachia }
~~Badger Bay Bridge?~~ }

Proper name Walhalla tribe - -

Headquarters " " - -

Road House

Rest

Old time houses - have made

Sea Otter - - -

River Otter - - -

Beaver - - -

Bird list - -

Seag list for correction - -

Tribe list (Russian) " - - -

E boundary Kachia S. of Russian River
 Mouth River region

Is S. boundary Duncan Pt. or Salmon Creek?

Is Annapolis { ^{fallen north} Ko-to'-lah dun & Ko-bah'-te^{ok}
_{Pollywog}

What mean dun?

Name of band on Fallen Cr (all dead) - -

was large name as Kachia?

Charly Haupt Reh. band - Mah-he'-lah chumini

Tobacco - Kah'-wah

Grizzly - not on coast [Belt-Boo-lah'-kah']

18. SIZE, FORM, AND PROPERTIES

Large	In-chah'-gah
Small	Be-yoon'-tse
Heavy	
Light	
Tall	
Short	
Long	
High	
Low	
Narrow	
Broad	
Flat	

Scarce	Un-toi'
Enough	
Not enough	
Full	
Empty	
Something	
Nothing	
All	
Some	
Any	
Another	
Many (or much)	Un'-klahn { Too much
Few (or not much)	Un-toi'
More	
Less	
All gone	

Bok'ke (wild?)

esh mah

Ho-tsim

{ cloudy
Ah' mah }

{ Ah mah'-lah
jack rabbit }

Yah-lah bok-ke. ah-chah 1st keeper

^{so}
Ah-cho bok-ke esh'-mah

So
ah-cho tam-mi
tribe

Pamuan material

to be checked and
destroyed, (or some of
it filed).

Athafeskan

Redwoods
called

Kahs'cho	by the	Tsennah ken nes
Kahsh-cho	- "	{Setten bi den +
Kahs'cho	- "	^{chetegekak} Lalahukok
Kush'cho	- "	Ka-se-ke Tokubbe
	- "	Nek-an-ni'
Kus-choo	- "	Howungkwut
Hoi ^{ch} -kut	- "	Hwil kut

Kōs - Kiecher or Shorn (Roe. Blackberry, ^{Ch. 10} Livarielus)

Kōs-cho - Seafrost (Lalahukok & Tahng-i-ke'sah)

Kahs - Yew (Lalahukok, Tahngihwah, Kittel)

Kahs-cho - Redwood (L, T, K.)

Garberville to Scott's

Roscoe Ranch to Lafferty to Sequim

Hanifo

The King of Clear Lake [Calif.]

By Wm Wirt Bendegras

Oakland Monthly, vol. III, 529-534, Dec. 1869.

Chief Salvador, village near outlet of Clear Lake.
Hung a subject for child murder.

Tribes not listed & their Quads.

Tah-bo-ta - (Arns, Arnbaum) closest tribes to it, Boyah & Kan-m-ah
are listed. 6

Yo-ki-ah (Ukiah, Arns) - 27

She-a-ro (Ukiah, Arns) - 8

Sho-ko'-ah (Hopland - 18

Den-not-yo Keah (Hopland, Kelseyville) - 13

Lah-ta (Arnbaum, Hopland) - 10

Yo-buk-ra-ah (Hopland, Kelseyville) - 9

me'-hin-kow'-nah

live at Geyserville Reservation.

Mary Lucas

John Tripp

Jack Wahhau + daughter Elizabeth

[saw Aug. 9, 1925 at Wasson's Ranch, Alexander
Valley]

Fishman Shah-heif'-gil - Kulanafo

How' goo mah Uliab

Hah-goo-mah (it Y it) Samalak, Hoallik + Ye-mah-bah

Shah' bi-ah fishman Shaksah Hopend

Shah-bon 'Shotiah Stord

Ah-shah' ji-i Kahlahum chumie - Healdsburg

Ah-shah'-chur We-shah'-chum'-mi Rockfall

Shah-bai-ah - Tah'-bah ta Boswell

Shah-dun' bah + Shah ka-o-mah' Metamora Wells

Ah-shah' mi-yu chuo'-chat Mah'-kah-mo chumie Candah

Hah'-goo-mah' Kiyom bahet

The Mahlahma chumini call
 tells me We'-shah'-chumini
 Healdsburg tells E-ga'-ko chumini
 say in Ma'-hin kow nah "
Yuhuhll Lah-ta' chumini

[Handwritten signature]

'Kom'-me-ah - Kamfo

Kah's-o-nah'-tuk - Tulezone Ugzone

A'-leu-ah-pe'-ko + Hoolooahko

Mah-estah ka-ah

Meltemi-mah pomah || Kah-be-tsim'-me po-mah

Pomo ka-chah'

Mah-too'-go (N to Aldrich?)

Ki-ow'-bah (N to Aldrich?)

Do-al'ka-ah & Ye-mah'-bah'

Dan-no'-kah & Ko-al'-lek Frah (Buchnell)

She'-kum (Narrow to Floyd Hill)

Hami'go &c (Kou'-oo-nah' ke-ah)

Kulanapo (^{called} Ko'-gah-ko-e by Saxel)

Kah'-be-tsim'-me

Mah-estah ka-ah

Yo-ki'-ah

Sho'-ko-ah'

Denol'-yo ka-ah

Mah'-kah-mo chumini

Kah'-tahi-we chumini

Kah-shi'-ah

Mah-Ki-ow (or Mah-Ki-o'-bah) all people toward Yuhuhll

June 21:

San Ref. Gas	3 gals @ 19	.57
Hopland "	6 " 22	1.32

June 22:

Tobacco + fig leaves	.85
23 ^d Lakipat Reha, Charley Mrs Call	2.00
24 th Frank Bucknell	4.00
25 Solomon Moore	2.00
27 Jim Runklin	3.00
28 Anne Boon (Hond'lek)	3.00

June 28: Upper Lake 10 gals gas @ 24 2.40

30: Ukiah Draper for tobacco 1.50

July 1: Gas Healdsburg 5 1.00

" 1 " San Rafael 6 1.14

3 1/2 in N. 80° W.

Charley Hunter, Capt.

Kaka-lai-leeo, name of brook - like water
Kaka-lai-leeo

Elder (Sambucus):

Bah-tin' kal'-le (or Bah-chin' kal'-le)

Healdsburg - kah'-tah-we chumini

Clarendale - mah'-kah-mo "

Rochester (Wabshella) - we'-shah "

Santa Rosa - ma'-bah-kah " t "

Bah-te' kah'-le

Yokiah

Hopland Sho-kó-ah

Kit-tā kah'-le

Potter val - Pomo

Tule Lake - Ki-yow'-bah^{ch}

Kal-loo:

Northam except Potter val Pomo + Ki-yow'-bah^{ch} (as above)
+ including Upper Lake + Kulanapi.

Ki-yow'-bah^{ch} Ranchos (Tobacco people)

Kah'-ki-yow (or Kah-ki'-ow) - 2. Katchikan Valley.

Har-row North of Tule Lake

Bo'-chah-wel West side Tule Lake

Bah-kah'-lah " of " "

Ta'-rah-kah at Briarcliff, south side Tule Lake

No slip for ~~Chief~~ Co-co-tupa

Pomson:

(S. Knight)

Yalriah language closely similar to that ^(of Holland ad) of the Boiyah of ^{coast and Tabata} ~~Boiyah~~ region - all of Anderson valley -

Calpella (Mah-~~too~~-ah-kiah) better val. + coast Bosldah
(or 'Buldah') essentially same.

Kachiah - same at Charley Hawk ranch -

Highland ffgs = Kah-wo'-ah-kah (= Frog spring)
Belongs to Big Valley tribe (Kulan'-na-po)

Big Valley Ko-lan'-na-po ^{west} to Bynum, Glenalfine
+ maybe Esom ffgs, incl. Highland ffgs.

Russian River

~~Tea~~ Lama

Largo + Lama valleys:

Lama val is in Nth Largo val.

McNab cr. comes in

from W thro Lama val

Upper lake ~~valley~~

W side Upper lake - just W Soda ffg - Koo-shah' dan-no

Dan-no'-kah recha ^{on lower cr.} ~~at 2 mi East of Upper lake village~~

Mah'-dan-no recha ^{claim down middle creek} ~~like W of~~ Dan-no'-kah (on upper hill)

Ko-al'-lek recha ^{W side} ~~1 mi N Upper lake village~~ ^{on middle cr.}

Ah-kop'-choo recha ^{at Upper lake} (Haldship name)

Dah-tsin' - Camp on West side Creek lake ^{1/2 mile} ~~South~~ of Narrow

Mah-too'-ga N prob to on byond Albion cr. (= Newhimmey)

So to Lower net + possibly Scott val

Main recha ^{(mah-too'-ga) on} cr. E of Hemlock

Ki-you'-bah' ^{oh} - How far So of Blue lake

" " " " So " Tule lake

Recha Te'-rah-kah (= Pinax ffg) So high Tule lake
^{N to Salt Flat?}

Kadi'a Mha-B Noyo

ted don a-ta-fan ^{cehan a} _{So 1}

mutumbi

cha-tum he dah

Noyo-Bragg region

Bragg Pcha

Kah'-le dim-mul chette

N'o-ya chutte But Bragg Noyo
Kah-de-ya " nearer " _{midway}

H chomawen

She'-kum villages & camps (in She'-kum dialect).
(She'-kum tribe: Floyd Hill to Upper Lake Narrows)

Rancherias:

She'-kum (headquarters + main village). at present Morrison Ranch.

Se^{ch}'-ah-go. Summer hunting & fishing camp on mainland
just east of Bloody Island (~~called~~ ^{big} Bah-doon' bah-tin').

^{Blue-rock acorn tree}
Kah-kuhl' kah-lah' we-shal'. Rancheria among oaks ~~on~~
^{Grass north}
east side of Narrows. (Point on E side Narrows, Klah.)

^{Name forgotten}. Old camp in the grove of huge
laurel or sycamorewood trees (Umbellularia) just back of
beach on NW corner of Big Clear Lake. Place now called
Laurel Beach camp (formerly 'Bank Ranch').

She'-kum-bah^{ch} (or She'-kum) NE to High Glade + Bartlett Mt.
across Bartlett Mt.

She'-kum-bah^{ch}

Informant Jim Humphreys ('Ha-ko-lum) behind old man, born on
Bloody Id & raised there before the massacre. (Bloody Id Bah-dun').

Fred Bucknell born & raised on Bloody Id. where his mother was butchered when
he 9 yrs. old.

Clear Lake tribes

The term Hah'-nah-bah^{ch} is applied to all the Clear Lake
tribes except those of Lower Lake. It comprises:

Koo-lan'-ná-po of Big Valley
Bo-al'-ká-ah of Scott Val region
Ho-al'-lek of Middle Creek region
Dan-no-kah bah^{ch} of Lower Creek region
She'-kum'-bah^{ch} of East side Clear Lake.

Ki-yow'-bah^{ch} of Tulare Lake - Blue Lake region. } don't belong

The Ki-yow'-bah^{ch} lean toward the Potter Valley tribes. } in this group

The collective term Hah'-nah-bah^{ch} is used by the
Potter Valley + Russian River tribes for all Clear Lake +
Upper Lake tribes, as above stated, and is now used
or at least accepted by these tribes.

Rancheria in Batchelor Valley -- kah-ki'-ah
Batchelor Valley Ki-ow'.

Rancherias of Potter Valley tribes (told me by She'-kum)

Bo-dam'-mah-pek' (s)

Bah-ko'-kan'-nah (s)

Po'-mo (s)

Pomo

Metummah
Pomo (Little Valley)
Boyah
Yokiah

Raven: { ^{ambler} She-aw' Ki' | ^{crow} Ow'-ow'
Crow: Kah-i'

Upper Lake Pomo
Kah tah we chummi
Mah kah mo "
Kah chiah

Raven: Kah'-i
Crow: { ow'-ow'
Ah'-lah

Hampo
Shoteah

Crow { ow'-ow'
Ah'-lah'-kah

Elder
Kah-tah-we chummi
Mah'-kah mo "
We'-shah' "
me'-dah'-kah tum-mi
Yokiah

Bah-tin' kah'-le (Bah-chin' kah'-le)
Bah-te' hahl'-le

Sho-ro-ah
ma-tum-mah
mah-to pomah
Upper Lake Pomo
Ku-lau nappo

Kah-loo'

Ki-yow bah ch
Potter Valley
Boyah
Hampo
Shoteah
Kah-chi-ah

Kit-ta kah'-le
Kah-ta' kah'-le (red elderberry)
Kut-te'; Ka-te'
Ka'-es-boo; Tre-ki
Ta-kol'-le

Walker Val Trile ^{Hazel} - ^{lumber} ^{P. inch} Shah-bah' kan-nah

Yokiah name

Same as
Kah-shi'-da-mah Pa'-mah
Kah-be-tsim'-me Pa'-mah

^hKabā-jal (kabēdjäl Barrett). Village near NE bank Navarro River
2 1/2 miles down from confluence with Indian Creek;
just up stream from Boonville-Greenwood bridge over
Navarro River *Yah-bo-to? Cross quadrangle*

^hKabēla (kabēela Barrett). Village on N bank Anderson Creek,
2 1/2 miles down from Boonville *also*

^hKabēgilnal (kabēgilnal Barrett). Village on N bank Sulphur
Creek, at confluence with Russian River ~~at point~~
1 mile NE of Ukiah *Yukiah*

with an 'h' in place
Chaw-te-uh (Chau-te-uh, Shor-te-u, Chor-ti-u, Choi-te-u, Choiteeu,

Sho-tsi-co, Cōtsiū). . Band in Little Lake Valley.

word *chut-te-uh = ranjua*
ah

N Pomo

14

Sāsahtil (sēsatil Barrett). Camp on McClure ranch N of Mendocino
State Hospital, 2 miles SE of Ukiah and 1/2 mile E
of Russian River

part of the
of Bald Mt.
ood

from former site Cleveland's
flour mill
Shā-boop-tah-we . . Yo-ki-ah name for their camp on west side Russian
River between Ukiah and Robertson Creek, but nearer Ukiah.--*can*

Kah-shi-dä-mah Pó-mah
Shah-bah'-kah-nah Pó-mah

1880 N.P. 200

KAH-BE-TSIN-ME PÓ MAH -- ADDITIONAL VILLAGES GIVEN BY AUTHORS

Bĩ-tah'-dah-nək On southwest bank Forsythe Creek, 2 miles
up from former stage station.

Kah'-chah-keOn southwest bank Mill Creek, 2-1/2 miles
up from confluence with Forsythe Creek.

Ko'-be-dah On east bank Forsythe Creek.

Po'-dah-no , Camp 3-1/2 miles west of old stage station
in Walker Valley on Forsythe Creek.

Shah-bah'-kah-nah . . At extreme head Forsythe Creek.

^hKshākahlēyo (kshākaleyō Barrett). Camp near N head Anderson Creek
probably 5 miles nearly due E of Boonville

^hLēm̄kaw̄lil (lēm̄kolil Barrett). Village on NE bank Anderson Creek,
1 mile down from Boonville

Little Lakes... ~~Unusual name for bands in Little Lake or Willits Valley.~~

^hMāchahta (māchata Barrett). Village 1/2 mile NE of Sherwood
station; one Indian family there now

^hMakahlahme (makalami Barrett). Camp on ridge W of Navarro River
probably 2 miles W of Tabahte, or 4 W of Philo

Makoma... Tribe in Russian Riv Val or N of Ft. Ross (Kortumitansu 1839). = matom'ki ??

^hMapooēka (mapūika Barrett). Camp at Boonville

^hMashal' (macal Barrett). Camp on W slope near summit of range
separating Russian and Navarro rivers drainages, probably
4 1/4 miles ENE of Boonville; 2 miles due E of Single
ranch house, on "Soda Creek," 2 miles NE of Boonville

^hHot ship ^{water} hot
Ah-kah' ho mah'ne - what does mah'ne mean

What means me'-lah-kah' tummi
Santa Rosa tribe

Santa Rosa tribe - proper name?

What does I-yah-kah mean?

What Coast tribe talks nearly same as kah'lah-me chinmi?

Is Ho'-mah-yā'-ish Geyserville country?

What is Shah-mah'-ko

Robinson Ranchman

Name of present Indian settlement

So of Upper Lake village & west of So End

Upper Lake -

Aug. 9, 1925 - con

Geyserville Ranchman has been at Brum Ranch Russian River -
John Trippo, Jack Wah'haw + daughter, old Mary Lucas,
an older woman who may be wife of one of the men
They all claim to be Oregon Indians - me'him'kon' nah chinmi

There is an old man said to be best informed of any details
His name is Geyserville - "a real old timer".
Just now (Aug 9) he is temporarily on his reservation
on West side Russian River a few miles south of Geyserville.
He must be seen soon.

Boyah asks - cont'd.:

Assumed N boundary:

Little River to head + ^{confluence of river} SE to Allie's

River (at or near Charles Creek

or Gunard) + on SE to Flynn Cr

+ SE on Flynn Cr to its junction

NFK Navarre River up (east) to

Navarre (= Wendling)

Ask John Thompson - Mah'-kah-mo chem'mi

Did Mah'-kah-mo go as far east as north of
Geyers? or to Cahoon Mt??

Did Yo'-bula ka'ah (Echo timber) line meet

Mah'-kah-mo at Lone Pine Rd?

Dry Creek. - Mē-hin-kow'-nah

what is
Shah-wah'-ko

Ask Me'-shah'chem'mi (Den Scott):
Kah-bā'ho

Name of Shah-kow'-me ranch on Dry Cr
north of Shapps. - - Ask Chas. D. & B. Smith

Other Shah-kow'-me ranches?

Was middle FK boundary the SE boundary of Mah-kow'-sha south
of Amabelis? Probably.

Sā-ow'-shah Ridge = Chemise Ridge = Amabelis Ridge just east of Bedford. Ask
add to map

Boundaries of Mā-hin-kow'-nah

Yorkville - Lah-tā chem'mi

Boonville - Tah'-bo-tā

Mah-ss'-tah-ki'ah - boundaries + language -

Where is Halfway House? Said to talk
same as Boonville. - So FK Mayo

Mendocino Co.:

Pinebluffs, Ukiah	35
Carroll	28
Boonville & Mill Cr.	21
Hopland	39
Manchester	20
Mayo	11
Carson	3
Little River	5

We-shum'-tat'-tah

Pomoan

Proper name of Kah'-tah-we chumini and closely related tribes
Told me by old Henry Maximilian - com

Sebastopol:

Andrew Sears Poewin
his wife Kah'-tah-we chumini

Joe Pete (+ his Frank) Son of Mrs. Sears

Fred Lamont Also Val

Roy & Nancy Phillips Kah'-tah-we chumini
Kah'-tah-we chumini

Mrs. Margaret Duvelot (Oleander)

Smith family, also: Billy, Eli, Tom, Ernest, Angelo, etc.

Mrs. Mary Ann Fowler - Poewin
near Slaughter House, Kelly Ranch

Mary Anton - works canning
"Wot Wotta" Santa Rosa, So. Kachia

Jack Stevenson "Santa County man"

Elgin family (al, 916, Mabel) from Baker Co.

Ben Grass?

Eileen Hall - Lucy 2nd Ed. = Margaret Duvelot
Smith girl Poewin's sister

Highlander - Sea & Trail

Old Tom Smith (bro of old Highlander of Kalapuya)

Sebastopol - Santa Rosa tribes:

West to Freeland, Green Valley, Forestville to head or loop of Russian
River. Not so to Bloomfield or accidental. Told me by old Henry Maximilian - com

Ft. Bragg region (3 villages) (N. District, Coast Salish)

NW limit of Ft. Bragg (1/2 mile from shore)

Noyah, on N bank River near mouth (15 people from Ft. Bragg)

Little River - on low ridge just S of River, 14 miles S of
Ft. Bragg. (come from Shumash & Little Lake valleys)

Billy Dock (now at Hopland reservation) a

drift old man is a Yachukilla Lak-tā.

Got information from him (thru his wife who makes
him hear) July 31, 1925 - com

Ko-lo'-ko tumini

Alexander Valley tribe closely related to (or branch of) We-shum'-tat'-tah
of Hualapai. Headquarters near Yintaw. (Maximilian) - com

Note - There is another rancheria of same name (Ko-lo'-ko) near, opposite
Echo & San Francisco to the Yo-bak'-ka-ah.

Long Creek tribe { ^{mā-}
mā-hin'-kowinah chem'ni

Said by Mahikohi-no-churimi of Cloudale Valley to hold Dry Cr region from 3 or 4 miles north of Healdsburg, up stream (NNW) to a little beyond the forks of Dry Cr + Warm Springs Creek about 2 miles west of the Dry Cr bridge which is 5 miles NE of Shaggs Springs. Beyond this line (NW) are the Shak-kow!-we-churimi who speak same language.

Note: The Big Chiefs pronounce their tribal name me'-hin'-kou'-nah can

Hopland Reha.

Se I. Billy (yg - mid. age) one of best
Francisco Chaska - old & blind - former chief
Sam Allen - Secy of auxiliary (mid. yg.)

Tom Conner - old man - "good + reliable" (SK)

~~Charley to car - back to the dog.~~

Dan Scott (Wə-shā-chem-mi
yo-ba-ka-yo) "Woholla". Known about
 of our flat on Rensselaer River between Hopland & Cloudale.

Billy Dock - lah'-tā (red + deaf - full blood)

John Birde (said to be at Charly Haupt ranch)
said to belong to Kan. no'-ah tribe.

Not to be confused with Bob Linde of Boonville

Santa Rosa

Josephine Kopo (daughter of Sebastian)

Mary " now works at Sebastopol

Fred Lament

Mary Anton works in cannery.
said she Kakt-kot-lah - turns out
Rum Rink-kah!

Susie Raymond

Mae Kim' Kank-lah' alumina

Tah'-bo-tā

Bob Pinal of Boonville still alive.

Works at ranch of

Bill Ball at Boonville, native ^{Yoki-ah but} ~~Tah'-bo-tā~~ (works
at Marian ^{Donnelly} ~~Donley~~ ^{about 1 1/2 miles north} ~~Reh~~ ^{NE of} Boonville
Visited him in Sept 1925. He says he is not Tah'-bo-tā
but is Yoki-ah - born & raised in Yoki-ah valley,

Chocunay - Petaluma site
Chocoiemi Creek

Bearcroft Hill Camp
II 497-8 ft. str.

Ask Billy Doch (Lah'ta):

Boundary of Lah'ta on SW (between
them + Kam-no-ah)

meaning gah'-ne a bit

" yo'-le - much more

" na'-han to far

" kon-ton (Dono-kon-ton - Mt St Helena)

" kow'-we (Tehow'-we)

" Se'-ton

" Han'-no

" Wil-lah - Coast Hill

" choo'-wahn "

" chow'-we "

John Boston: Bo'yah.

Names:

Fish Rock - -

Little River - -

Big River - -

Navarro River

Albion River - -

Noyo River -

Rancheria Cr. -

Rockpile Cr. -

Gualala River -

Walhalla Mt. -

Mt. View (Camp) -

Navarro (Wendling) -

Christine - -

Philo - - -

Roundhouse: Round or oval?

Sweethouse: Shah'ne - How big?

Sunrise - Dah ko chah

Sunset - Sah ki'-e-chow sunset in water

Bo'yah:

N. boundary: Little River + up along top of ridge bet. ^(Little River & Albion River)

S " : Fish Rock -

Reach interior to ^(Wendling) Wengler (Navarro) or Christine?

N boundary (turning SE): Does it follow ridge

E or ridge W of Flynn Cr.?

Does it keep N of Wendling (Navarro), & include Christine?

are Clearbrook & Gunari Bo'yah or Bolder

Dan Scott & Billy Dogg ^{We-shah chum-mi}

Rale Lah-tā (or even mā-hin-kow-nah chumini) ^{Rale Dan Scott}

How far Ledfords from Brush (a Chaparral) Ridge?
Are Rockpile & Ledford same? **NO:** Ledford may be Rockpile
Did mā-h-kow-shah (Annapolis) hold so to

go So + Middle Forks? - Yes, to Kat-mah-je

Name of Rockpile Cr.: Kah-bis'-loga?

Where did Kan-no'-ah reach coast?

From Fish Rock on N to Gualala mouth

on South. ^{Ok} Did they own both sides Gualala from mouth up 3 or 4 miles?

Is Buckeye Cr. a divide bet. Buckeye & N Fork Gualala the line between
Kan-no'-ah and mā-h-kow'-shah? Neither: line is ridge between
Rockpile Cr. & N Fork Gualala.

Name of rancheria ^(Shah-kow'-me chumini) on dry Cr. north
over mt. from Shaggs.

What about Yo-buk'-ka'ah [See other page]

Where head rancheria of Yo-buk'-ka'ah?

Where other rancherias?

Ledford ^{is} 5-7 miles above The Rockpile, is at head of creek. ^(Rockpile)

Locate SW boundary of Lah-tā (between Lah-tā
and Kan-no'-ah.)

Bóyah aske: { Ted-doo - plenty
cho - scarce or no
Are tah-to^{-do} & ted'-doo same? +12

A-wah; ā-wum = where - difference? 53

Milk teeth

Kūt-tah 12

How big Shah-ně (Sweet house)?

Is round house circular or oval?

How about openings?

" " Centrifuge?

Measure of baskets
materials "

Swims - Dah ko chow

" set - Dah ki'e chow (depth in water?)

to 43

Chum'-kah-til Metumhi val
Let it 1/4 mi N [or W] of Willets?

Asks

ME-TUM-MAH

Kah-tah-kahl'. Given by Barrett as village in
Little Lake Valley 1/2 mi. south of Willets.
[Name not obtained by me. Can it be Chum'-
kah-tel'?] Chum'-kah-til (meaning
'Pines on edge of water') is Me-tum'-mah
name for their summer camp less than 1/4 mi.
north of Willets.--

Asks

Names in Bo'-yah List.

Knoya. . Name used by Loeb (Pomo Folkways, 194)
for "the people from Rock Pile (Mbamui or
Knoya)".

Note.--Error: Rock Pile rancheria is Kah-
ba'-ho and belongs to the We'-shah' chum'-mi tribe.
Knoya is an obvious error for Kan-no'-ah the
tribe next north.--

W.F. -2

was intended to
Whether or not this ~~implies~~ that he was in
up the Bill I do not know, but I have been
to be true, that the bill was drawn by the
the cooperation of John Collier, Secretary
(Nathan Collett man)
Association, and that ~~Mr.~~ *Lea* had ~~not~~ seen
It was given to her by her who ~~at once~~ sent
written. ~~But shortly after this a new bill~~
This Bill (copy enclosed) provides for
a payment of \$2.50 per acre for the Reserva
Adm by the Commissioners in 1851 and 1852. *As an apt* (The C

flat! For bag. Metummah
 { But-te'-ki } a kind "wild potato"
 { Bu-te'-ki }

what kind? didn't fit it
 may be But-te'

Does Kah-shahin (*Rhamnus ilicifolia*)
 also mean "meeting place"?

Me-tum'-mah (little lake valley)
 willits

Ask Johnny Thompson whether
Yo-buk'-ka'ah talked his language or Hopland language.

Also ask him names of villages & camps of Mah'-kah-no?

Me-tum'-mah

Lake Valley but faster, and were not friends.

^{People}
~~mě~~ po'-mah: {Walker Valley tribe} occupying Walker

also the small Valley, a mile or 2 north of Walker

ch they called Ko'-be-dah (meaning 'open hole').

ah: Said to be a small mixed tribe apparently the

ts of a single rancheria (called Nar'-ko-po chut'-te')

on Long Valley Creek just above the junction of

ry Creek on the old road -- consequently between

and Long Valley. The people were called Chah-de-lā

e people! and were said to be a mixed tribe ^{(consisting} of both

what numerous organizations ^{(on whose Board of Directors (or Trustees))} ~~on which~~ I have served ^{during the past 50 odd} ~~on the~~ years

~~Board of Directors (or Trustees)~~ it has been customary to

provide for the authorization of expenditures, ^{either} ~~either~~ by an

annual budget or by the approval of ^{estimates} ~~projects~~ submitted by

the President or other officers. Nothing of the kind

appears ⁱⁿ ~~to have crept into~~ the present document but in its

place ~~we~~ are the unrestricted provisions for the repayment

Ask Kah-tah-we chum'mi

What root is So'chin, used for hydrostatic
" .. Ché'wish (Tsa'wish) black root
of kind of tree found in water.

The name Pomah ee

(S. Knight)

An Indian town Pöh'-mah ^{Earth?} = earth village
_{town + Earth}

Place in Better Valley - Pö'-mo
_{red hole}

Small creek in Better Val flowing near or by Pomo (place)
called Po-mo K'sh'h' - + speaker often called by same name.

Better val + some others say Pöh' for town -
Yakiah Val. Indians say Nap'-pöh for town -

What does K'shak mean?

Kah-tah-we chum'mi

Name:

Dry Cr. - Min-Ko-ngh H ^{add chum'mi for this}
" " Mén-Kom-nah -
Mill Cr. - Him-mo'e Kow'-nah ^{ah-mah'ti-el-yu rachina}
Rus. Riv. N loop - Tatse'-wahn ^{3 m. below our people}
" " S " -

Old val - Chel-hel'-le (for oaks)

Winder - To-le' Kow'-we

Wash west side - To'muf'-gan

" " Cr. - " ^{low} Kol-lew'-we ^{Santa Rosalia}
" " Spgs. ^{Santa Rosa Cr.}

Oliver - Molino

Fulton - Oak Grove

Trenton - Eaton

Forestville - Yo-shin'-ko ^{Green Val.}

Guerneville - She-yo'-le ^{Occidental.}

Cayado

Austin Cr.

" " E

W

Skaggs Hgs. -

Coygers

Lea Cr

Wanna Hgs. Cr.

Lyttan ("Waffo") - Tah'-ko kal-lew'-we (our people)

Line bet. here + Clear Lake Val. trib. [at Geyserville - anti]

Old ^{man} Sherwood gave
Barnett Chekulikia
as name for Kah'to.

Notes - Choo-hoo'-lah
is North!

of the most various conditions
modern therapeutics, but it has
equally extensive use as a sedative
and antispasmodic.

Little Lake Valley Creeks (all
flowing north, tributary to outlet
creek).

1. Willits Cr. (often called Mill Cr.)

Crosses highway at north end of
town at bridge between Wagon Sauge
& Highway office.

2. Broadue Cr. crosses road running
east to auto camp right at entrance
to camp.

3. Beckwith Cr.

4. Hale Cr. (now often called Southard Cr.
from San Southard. Originally named
for old John Hale now dead.
Enters valley from south.

5. Kullmeider Cr. (named for old Bill
Kullmeider, now dead). Comes into
SE corner of valley.

Total NS length of valley on line abt
8 miles. Greatest EW breadth at
least 5 miles.

Alexander Valley (Guilford Rcha.)

Alfred Elgin
Jack Lucas
Miles Cordova
Manuel " & F
Mrs Waloo

What Leroux home?

Charley Elia (good) - Top of rock hill.
Joe McClelland (old) Monally Rch. ^{Maryanna}

Geyserville Rcha

Tommy Thompson Hd chief
Acting Chf. - Manuel Cordova
Joseph Lozano (bro of Elizabeth) 3 m
Elizabeth Cordova widow (6 children)
Superior Joe (old man)

3 trails here

We-shum'tat-tah tribe

Key Maximilian + wife 2 of their

light choker-mouth ^{3-stick} basket called
water pipe. Design material Chě'-wish root.
Tso'-wish

in diameter called Nä'-soo-kan, used
seeds with ~~hot~~ coal (shahip).

Healdsburg - Sebastopol

Important to see old
sister of Henry Maximilian

Healdsburg (So of Fitch Mt.)
^{later:}
[She is too old + don't talk English]
for bandages between

Kah-tah-we chummi (of Healdsburg)

+ Dry on Mā'hin-kow-nah

+ Wē'chah-chummi-mi

~~And N limit of Kah'tah-we chummi~~
And N limit of Kah'tah-we chummi

Get:

Clear Lake + Russian
River tribes
names for stones
used in slings to
kill mudhens etc

Asylum Rancheria, Suisunville (Mush-ton) $\frac{1}{2}$ mile so Mendocino State Hospital
3 miles SSE Ukiah (from Ukiah, Redwood, Coyote, & Potter valleys)

Town

Pinoleville $1\frac{1}{2}$ mile NW of Ukiah (mostly from Potter val). Mah-soo-ta-ki-ah

Coyote val. R. on E FK Russian Riv. $2\frac{1}{2}$ miles above jn with main river (from
Redwood & Potter valleys)

Potter val. R. W. side Potter val. abt 1 mile S of Centerville. (contains remains of various
Potter val. villages including Huchman.)

Redwood val. R. on Redwood val. 3 m N of Calpella & W of main Russian Riv. (Loma)

KLAMATH AND MODOK

· Ne'-laks-kne (Nílakskni máklaks, Nilakshi)...Form
ment near Nilaks Mt. E side Upper Klam

9W · Noo-shalt-ka-gak-ne (NushaltXágakni, Nushaltkaga
of Modok on headwaters of Lost River n
(Gatschet).

· Okkowish (Steele)...See Agahwesh.

· Okshee...Klamath name for themselves (Steele).
Ōk's-sit-soo-ish (Ow'k-sits-choo-ish)... Shaste name for Klamath tribe

· Ouxcane (Oukskenah)...See E'-ook'-shik-ne.

Benson (who lives near Kipit) is a
Kulanappa from Big Valley.

John Boston (who lives now at Voliah ranch) came
from Point Arena - therefore a Booyah.

He was formerly husband of Carrick's wife's mother - who
was originally from Bodya Bay.

Russian River

Hopland Reha - 1 m due N Hopland

Beatty Reha - Cox Reha, 6 m SE Ukiak
? Knights?

TREATY OF CAMP FERNANDO FELIZ, ON RUSSIAN RIVER, AUGUST 22, 1851

Tribe

Chief & Captains

Sai-nell

Chas-kan
Ous-tin
Cal-vi-ha
Ka-wa-low
Sa-kem
Ke-yo-hom
Ka-e-su-a
Yo-ki-am

Yu-ki-as

Ko-yo-to-was-sa
Cal-no-ya
Ka-a-tan
Cha-o-la
La-win
Ka-ba-dim

Mas-su-ta-ka-ya

Cal-pel-la
Cal-leel-tem
Por-dim

Po-mo

Chi-bem

Yokiah language ~~is - it to be~~ ^{is} practically same
as that of ^{west} Bo'yah + of Boonville region

Mahesstah kiah (Calpulla region) very close to coast Booldah.

Bo'yah - from old chief John Bos-ton.

Our north boundary Little River (shā-ā'-dah).

Our south boundary Fish Rock (_____).

South of Fish Rock (between Fish Rock + Delmar) is
the Wahl-hol'-lah tribe [= We-shā-chum'-ni].

Wahl-hol'-lah is an ancient name (corrupted by the Spanish
to Gualala). Wahl-hol'-lah nat. belongs to Wahlholleh tribe.

Tribe at Big River + Et. Bragg same - Bool'-lam.

Bo'yah extended inland to Christine. South of Christine (to
Child + Boonville - Anderson Valley) ^{is} different tribe + language.

Tribe at Halfway House probably same as Little Valley - talk same.

Where is Halfway House?

Yes .....	.....
No .....	.....
Not (general negative) .....	.....
Why .....	.....
When .....	.....
Then .....	.....
What .....	.....
Which .....	.....
How .....	.....
Where .....	.....
Here .....	.....
There .....	.....
This .....	.....
That .....	.....
Other .....	.....
With .....	.....
Interrogative (a question) - -	.....

Ash Kah'tah-ma-chum'ni what tribe old Sebastian
(of Kelly Ranch, Sebastopol) was chief of. His mother
was a Kah'tah-ma-chum'ni.

His daughter married 'Bill', a We-sha-tum'ni from Wol-hol-le.
He told me that the We-sha-tum'ni ^{live on} ~~occupied~~ the north side of
Russian River ^(I prob. meant north of Russian Riv) + extended northwesterly to Wolholle Valley ^(Eualala Valley) _(Rockville Cr).

They may still live on or near Kelly Ranch (1 1/2 mile north of
Sebastopol. No - all gone.

Ash in Santa Rosa - Sebastopol region if anyone
knows Chocua - site of Petaluma,
and Chodoioni Creek.

Bancroft, Hist. Calif. II, 497-498 footnote.

Movements of Coast region tribes.

Every summer, usually in late August, the people
leave their villages and go to pick hops on Russian River.

The Bo-yah of Point Arena and Manchester go to Ukiah
to pick hops, and later to Cloverdale to pick grapes; and
some go to Sebastopol to dig potatoes.

The Kah-shi-ah of Stewarts Point go to Healdsburg to
pick hops.

The Kahto (Long Valley) Indians usually go to Rud-
dick Ranch about 4 miles south of Ukiah to pick hops (but
in 1923 they went to Scott Valley or Tule Lake region
west of Upper Lake). ^{can}

Ft Bragg region + So + SoE

Names & boundaries & principal
ranchos badly needed.

Yorkville - Lah-tā Reha.
 Boonville { Tah'-bah-tā } Reha. Mrs. Loleet J.
 { Tah'-bö-tā } raised there
 Rockpile Cr. Wahl-hol'-le

Boonville tribe talk same as ^(Bo'yah of) Paria River ^(Manchester)
 Above from Mrs. Loleet Johnson
 born & raised at Boonville
 Boonville & Anderson Val-Tah'-bo-tā "tribe".

Movement of coast region tribes.

Every summer, usually in late August, the people leave their villages and go to fish holes on Russian River.

The Bo'yah of Point Arena & Manchester go to Ukiah to fish holes, & later to Cloverdale to fish grapes; and some go to Sebastopol to dig potatoes.

The Kah-shi'-ah of Stewart Point go to Healdsburg to fish holes.

The Kah'ta (Long Valley) Indians ^{usually} go to Ruddick Ranch about 4 miles south of Ukiah to fish holes (but in 1923 they went to Scott Valley or Tulare region west of Upper Lake).

At Stewart Point

^[at mouth Eualala Riv.]
 Ah where is Walhalla Sawmill } said
 to have been We'-shah-cheni-mi rancheria -
 also, We'-shah-cheni-mi said to have lived
 on flat ridge near coast - where?

KOONLE BAND OF POMO

Sixty or more years ago an outcast band of Pomo Indians from Lake County (exact location unknown) secured permission from the Yokiah Tribe to establish homes on the east side of Russian River from about opposite Ackerman Creek south to below Sulfur Creek. They were allowed to hunt back in the hills east of Russian River. They are now extinct.

Told me by Stephen Knight, November 14, 1925.

INDIAN OFFICE TRANSFERS ALLOTMENT
OF LIVING INDIAN

A few years ago an allotment was granted a young Indian named Andrew Jackson at Pinoleville Reservation near Ukiah. He had a cabin on his allotment and lived there with his family two or three years, when he left to work on the ranch of J. L. Smith of Calpella, where he still lives as foreman of the ranch. Last year the Indian Agent from Sacramento (Darrington), finding that he was not on his allotment, gave the allotment to another Indian.

(1925)

POMOAN TRIBES FROM CLOVERDALE VALLEY WESTERLY
(in language of Cloverdale Tribe)

Cloverdale Tribe, name for selves: Mah'-kah-mo
chum'-mi

Rockpile Creek Tribe: ^{east} We'-shah ^{tribe} chum'-mi

Dry Creek Tribe: Mā-hin-kow'-nah chum'-mi

Upper Dry Creek Tribe: Shah-kow'-we chum'-mi

Yorkville Tribe: Lah-tā chum'-mi

Booneville Tribe: Tah'-bo-tā' chum'-mi

E. G. Sewell, a young man at one time connected with the Field Historical Survey Commission, of Jackson, Calif., and now acting as secretary in the dept. of hist., Univ. of Calif. told me this morning that among the Indians registering to vote in Sonoma Co. was an old man who did not know how old he was, and they got Sewell to estimate it with the aid of an interpreter. He judged him to be between 115 and 120 years old. The old Indian is called old man Fernando and lives with his granddaughter above Healdsburg. He speaks neither English nor Spanish.

S.R.Clemence

Oct. 3, 1916

meanings:

Wil'-lah

Chow'-we

Choo'-wahn

Lesson

27037
26699
338

Box. Salidale & Farmington ~~(Clyde Station - Denver Ry)~~. 1 or 2 m below Clyde
close to N side track. large basin & 2d fan?

Kachia Ashs:

Charley Haupt Ranch Trail - Mah-he-lah chum-mi

Fuller Cr - name + name of band - all dead -

[Stephen Knight]

1945

Located on both sides of River road (E side River Riv).
Extends from the river entirely into the hills. Being open.
130 acres, purchased & paid for by the Indian.

50 acres under cultivation, of wh 20 acres was
in grain in 1925. Also alfalfa & orchard.

Owned & worked communally. Self supporting.

Yokia tribal territory reached east to ad i
places beyond summit east of Mingalona Mts.

It included 8-mile Valley and a ~~still~~ smaller valley still farther east called Wil-kah'-ko, meaning "foot-race valley". It is just west of the last ridge beyond which runs on of the branches of Scott Creek (flowing to Clear Lake).

The whole of Red Mt + better side of Moravian creek
belonged to the Yakiak. The South boundary ran
eastward from Russian River $1\frac{1}{2}$ or $1\frac{3}{4}$ south of mouth of Moravian Cr.

Yolich (2).

[for Stephen Knight

50-60 yrs ago a renegade or outcast band from Clear Lake region was allowed by the Yuki to settle along the east side of Russian River from the northern end of Yuki territory southward past

Sulphur isles. They were called Koomile.

They are extinct.

The feeling when elbow is hit is called
Tsah-te'-mahk. We have no word for it
in English.

A'wah means "where is it?"

Shah wah'-kow means to catch fish in a long fish ^{trap} basket.

The word Kā'-ah appended to many place names to convert them into tribal names does not by itself mean 'tribe' or even people, but means from.

Thus, mah-oo'-tah kă'-ah means from mah-oot a

Reduced valley. Similarly, Yo-bah^{eh} Kē-eh means
from South (Yo meaning center) - the word for tribe
or people being understood.

Yo-ki'-ah:

Tsah-te'-mahk-felip when ^(sk)
elbow hit

meanings:

Wil'-lah - - -

How we ...

Chool-vahn.

\bar{A}' -wah & \bar{A}' -num -

(Amak where is it)

Ted'-doo - Plenty

Tah'-do - - - 1 [one]

kut'tah - (prob. kah'tah = bark)

water hot
Ah-kah' ho wah'-ne

I-yah-hah

shah-wah'-kow - to catch in fish basket (loop)

Ho'-mah yā'-yish - Zeyen & Zeyen's.

K'shah' (i-po-mo ^{crude} K'shah')

Coast timber (allip)

like Kaldshung? } ke'-phak chum-mi

Santa Rosa tribe - me'-dah-kah' tum'-mi

South (title = from)
Yo-buk kā-ah
 - bah^{ch}

Ask Sho-ko'-ah (Hofland):

Do Den-nol'-yo ke'-ah of So side Butte Cr + E side
Rusin River occupy area bet. streams to Fountain? Yes.

And do they hold any ground on W side river?

How broad a strip from Fountain So to Cumminsby?

Where: line between Den-nol'-yo ke'-ah & Yo-buk'-ka'-ah?
line crosses ^{at} Cumminsby.

Also ^{line} Sho-ko'-ah + Yo-buk'-ka'-ah: Crosses Highway ^{later} So of Mt. House.

Do Sho-ko'-ah reach down W side River to or beyond
Cumminsby Cr.? line crosses at Cumminsby.

Do Sho-ko'-ah extend W of Duncan Cr. to Snow Mt.?
Yes, go little beyond (west of) Snow Mt.

Is Upper Dry Cr. (Whitchell to Hermitage) line bet. Sho-ko'-ah
& Yo-buk'-ka'-ah?

Does Redwood Mt. (W of north Snow Cr.) belong to Yo-buk'-ka'-ah.
~~or to Sho-ko'-ah~~? Yes, Yo-buk'-ka'-ah.

Name of Santa Rosa tribe --

Brownville Tah'-bo-ta:

2 families: { 1 on Theo Rawles ranch 1 mile
SW of Brownville
 { other just across creek west
 { to town

DRY CREEK TRIBE OR TRIBES

Ask 3 tribes (Mahkahmo, Mahinkownah,
and Kahtahwechummi):

Did Mehinkownah stop at Pena Creek on
both sides Dry Creek? Or did it reach to
Skaggs Springs and on up Warm Springs Creek
to Las Lomas divide?

In other words, did Mehinkownah and
Shahkowwechummi continue westerly side by side,
or did both upper Dry Creek and Warm Springs
Creek belong to Shahkowwe?

POMOAN TRIBES FROM CLOVERDALE VALLEY WESTERLY
(in language of Cloverdale Tribe)

Cloverdale Tribe, name for selves: Mah'-kah-mo
chum'-mi

Rockpile Creek Tribe: We'-shah chum'-mi

Dry Creek Tribe: Mā-hin-kow'-nah chum'-mi

Upper Dry Creek Tribe: Shah-kow'-we chum'-mi

Yorkville Tribe: Lah-tā chum'-mi

Booneville Tribe: Tah-bo-tā chum'-mi

M/12a-g/E14

Pomo Stock - Northern Division

M/12a-g/E14

80/18
c

THE SWEATHOUSE OF THE ME-TUM-MAH

The sweathouse, called Bă-shōl-chah', was large enough to hold from 5 to 10 people and was used by both men and women. It was built of brush with the leaves on, covered with earth, and was high enough to stand up in. The fire was on a big flat rock in the center, surrounded by a shallow ditch. When the rock was very hot, water was poured on it, filling the sweathouse with steam. After sweating, the people cooled off gradually but did not plunge into cold water.

Usually each family had its own sweathouse.

Girls at puberty were kept in the sweathouse for about 3 months but were allowed to come out for a short time every evening. They were given acorn soup and fish but were not allowed to eat meat. The Puberty Dance (called Yă-ăō-ke) was given at the end of the three-month period when the girls were ~~came out~~ ^{came out}. After this they could live in their own homes but were not allowed to cook while they were sick, usually for a period of 5 or 6 days. In the old times it was customary for the women to live in the sweathouse during menstruation.-~~can~~

THE ROUNDHOUSE
(Called Shen-ně')

The ground occupied by the Roundhouse was dug out to a depth of about 3 feet. There was a large center post (called Lǎ') forked at the top to hold the ends of the roof-poles. There were no posts between the center post and outer wall. The roof poles were covered with hazel brush roughly woven together, with earth spread over the top. The door was on the south side. The smoke hole was in the roof between the south entrance and the center pole, and on the back side (north) was an air hole for ventilation. The drum (kǎl') for the timekeeper was behind the center post and consisted of a slab or plank of wood about $1\frac{1}{2}$ feet wide placed over a narrow ditch. - *can*

TATTOOING

Tattoo marks are called Buh-she'.

Both men and women tattooed their bodies across the breast. The women tattooed their faces in an unusual manner: a narrow bar ran horizontally across the face between the upper lip and nose, in addition to which were 3 lines on the chin -- a broad vertical medium band with a narrow sloping line on each side.

The material used for tattooing was burnt soaproot, called Ahm'-mah-sit' (from Ahm, soaproot; and Mah-sit', charcoal). *can*

In language of Little Lake (Me-tum'-ki Valley)
Me-tum'-ki valley language

✓ Outlet Cr = Bak-how-hah' ^(circle) Be-dah
mount outlet

✓ Millits Cr. Tsā-kah'-he-dah (mill on it)

Walker Valley tribe (name of valley forgotten)
✓ Kah-shi'dā-mah po'-mah

✓ Sherwood Valley - mah-to'-ki

" " ✓ mah-to' po'-mah talk same
as Me-tum'ki " but faster

Tribe Me-tum'ki po'-mah at Millits

✓ Little Lake tribe ✓ Be-to'-ki po'-mah

✓ Kah-to = 5 ki' po'-mah

Little Lake val to Sherwood val same

✓ Enemy on South Kal-pel'-lah (talk dif)
understand but jambreaker

✓ Ukiah tribe Yo-ki'-ah 6-8 miles to Ukiah

✓ Bragg tribe Kah'-le dim'-mos speak same as us
No-yo Riv same down to Big River - goes to Little River.

Matomlii - Little Lake Val. ^(= Millits)

✓ Siber pines & hands in this val.
✓ Naboh.

Chow-e-shah

Chan-te-uh (= Cot sign ^{Barrett})

Ba-kow-a (= Baka'u " "

Sa-mun-da (= Twamō'mda " "

Sherwood Valley is mah-to'-ki

✓ Sherwood Val. ~~same~~

~~same~~ villages names.

Sherwood Valley tribe is mah-to' Po'-mah.

Ukiah where as Ku-la Kai same?
in Sherwood valley

Low pines Sherwood val tribe
as Shi-bal-ni Low

Kah-to - old ^{man} Sherwood from Barrett

Chehulikia as name for Kah-to.
(meaning northerners)

Me'-meh

Athapaskan

• Me'-meh: ~~Hoopa~~ name for ~~Tsă-nung-whă~~ rancheria on
N side main Trinity ^{River} on site of present Fountain Ranch
(Not to be confused with Mă'-we-nok village of same name
on Mad River.) - com

1 1/2 miles east of
Fountain Ranch

over

✓

Tribes of BETUMKI Valley [= Little Lake or Willits Valley] 1851

In September 1851 Redick McKee mentioned the following 'tribes' as found by him a few days previously in Betumki Valley, now known as Little Lake or Willets Valley, in Mendocino County:

- ✓ Na-loh
- ✓ Chow-e-chack
- ✓ Choi-te-u
- ✓ Ba-cow-a
- ✓ Sa-min-da

Senate Ex.Doc.1, 32d Congress, 1st Sess. Part ³III, p 502, 1851.

Reprinted in Rept. Commr. Ind. Affs. for 1851, 240, 1851.

Barrett, in his Ethno-Geography of the Sierra Indians, 1908, gives three of the above as village names, which he spells as follows: Cotsigu, Baka'u, and Tsamomda (p. 146, footnote).

Coulter

me-tum'-mah tribe
me-tum'-ki po'-mah of Little Lake (or Willits) Valley
Joe Willits
Kahlo Rancheria
Also at Coulter

Dr. Bellamy (dead?) of Coulter got vocab. + other material from Joe Willits many years ago. What became of it?

THE WHITES KILL LITTLE LAKE VALLEY INDIANS

Joseph Willits, a Me-tum'-mah born and raised in Little Lake Valley, tells me that when the whites began to come into the Valley they took possession of the land and shot lots of the Indians. His own grandfather had the calf of one leg and front of the foot of the other leg shot off; still he lived to be an old man and did not die until about 1907. - *cm*

CAMPING

I was not able to obtain a definite name for a camp, but was told that camping for a little while (over a night or two) was called Dă-shah' kah-ah-on' and that going camping was called Po'-dah-shah-pon' or Dah-shah po-on'.

needs verifying

Me-tum-mah

The Me-tum-mah of Little Lake Valley tell me
that every summer they are invited by the Sherwood
Valley tribe (Mah'-to po-mah) to go to Little Valley,
a short distance north of Glenblair, for a good time.

Little Valley belongs to the Sherwood tribe.

Kah-shi'-dä-mah po'mah wakhuval Tülu-

Wash \$1.21

BETUMKE VALLEY BANDS

--Reported by Gibbs and by M'Kee in Schoolcraft, III, 116, 634, 1853.

"The names of the bands in this valley were the Naboh, Chow-e-shak, Chau-te-uh, Ba-kow-a, and Sa-mun-da. One or two others were said to be absent."

--Gibbs, p.116.

Bands are classed as follows, apparently an error, by M'Kee:

"Na-loh, Car-lots-a-po--

Chow-e-chak, Che-do-chog--

Choi-te-eu, Mis-a-lah--

Ba-cow-a, Tu-wa-nah--

Sa-min-da, Cach-e-nah--"

--M'Kee, p.634.

P O M O ~~AN~~ Metummah

R. M'Kee, 1851, in a population table of "Interior tribes north of San Francisco," gives the following tribes and principal chiefs:

Tribe.	Chief.
Naloh . .	Carlotsapo
Chowechak .	Chedochog
Choiteu . .	Misalah
Bacowa . .	Tuwanah
Saminda . .	Cachenah

--M'Kee, 1851, in Schoolcraft, Indian Tribes, VI, 711, 1857.

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--Gibbs, p.116.

Bands are ^{spelled} ~~classified~~ as follows, ^(2^d name - that of chief) ~~apparently an error~~, by M'Kee:

"Na-loh, Car-lots-a-po--

Chow-e-chak, Che-do-chog--

Choi-te-su, Mis-a-lah--

Ba-cow-a, Tu-wa-nah--

Sa-min-da, Cach-e-nah--"

--M'Kee, p.634.

GRIZZLY BEARS

Grizzly bears (Boo-tah-yu) were common in the land of the Me-tum'-mah. Ordinarily they were let alone. But there were brave men, called Chah-bah', who used to fight them with clubs. My informant, when young, remembers several men who were badly scarred in combats with grizzlies and several who had one hand and wrist bitten off. Also one or two with one side of the face torn off. The grizzlies if suddenly disturbed always charged, but if given the trail or seen at a little distance would usually move off without molesting the man. When met on a trail the bear always stood up and kept his eye on the man. If the man ran, the bear chased him; if the man backed away quietly the bear moved on without pursuing.

Grizzlies are a kind of human being: they sit down like a man and stand up like a man. They get up and walk on their hind feet like a man and take things in their hands like a man, and they have been seen catching salmon with their hands.

A long time ago one of the old people saw 4 grizzly bears playing the grass game. They were on a small flat; it was in early spring. They were sitting 2 on each side. They clapped their hands together and pointed their fingers, first on one side and then on the other, like so many men. - *cm*

ME-TUM'-MAH DECORATIONS FOR DANCING

In preparing for a dance the Me-tum'-mah of Little Lake Valley paint the chest crossways (horizontally) with 4 bands of ^{clay-}red (Pö) and blue (Me-shah'-lah) ~~clay~~, alternating. Both men and women paint their chests in this way. The bands are from half to 3/4 of an inch in width.

Both men and women also paint the cheeks solid red, and paint 3 stripes on the chin: a long median stripe with a shorter stripe on each side.

The permanent chin tattooing of the women is similar: a long median stripe reaching from the lip to the middle of the throat, with a shorter stripe on each side.

When dancing, neither men nor women wear any clothing above the waist. - *cm*

ACORNS

Acorns soaked in a cold spring over winter are called Mah-ah'kah-nim'. In the fall of the year the ripe acorns are put into baskets which are sunk in a big hole about 4 feet deep in the mud of a spring, or a springy place, and allowed to remain over winter. In the spring of the year, usually in April, they are taken out. The bitter has then all gone so that they do not have to be leached. They are then shucked, and pounded into flour, which is cooked in baskets in the usual way. The mush and bread made from it are extra good and are called a "High Dish" -- Mah-ah'kah-nim' (the name meaning 'food made good').

In cooking acorn mush in the big baskets, the paddle (called Shā-yu') used for stirring the mush has a flat blade for about 8 or 9 inches, above which it tapers into the handle. - *cam*

ACORN BREAD

Me-tam-mah

Acorn bread (called Kah-to') is baked in the ground ovens already described. After the remains of the fire and ashes have been cleaned out, the hole is lined with the long leaves of the soaproot^(Chlorogalum), on which the acorn dough is spread; ^{it is then} ~~and~~ covered with ~~another~~ mass of soaproot leaves ^{at} overspread with earth. The best acorns for bread, and also for mush, are those of the tanbark oak and the black oak; these are very much better than those of any of the other oaks.

Lunch Bread

Another kind of bread, called lunch bread, is made from ~~the~~ acorn mush ^{(of the tanbark oak or of the black oak, which, after} cooling in water ~~and then~~ is spread on a flat rock close to the fire. When the front side is done, it is turned and the other side baked. ⁹ Roasted grasshoppers are sometimes mixed with the acorn mush. To catch the grasshoppers a fire is built in a circle in an open grassy place; ~~and~~ as the fire spreads toward the ^{center} ~~circle~~ the grasshoppers attempt to fly through it ^{but} ~~and have~~ their wings are singed off ^(they fall to the ground and are) ~~and the bodies~~ roasted. They are then pounded and mixed with the acorn mush.

Me-tum-mah

RELATIVE VALUES OF ACORNS FOR MUSH AND BREAD

The Me-tum-mah Indians of Little Lake Valley tell me that the acorns ~~which~~ they like best for bread and mush are those of the Tanbark Oak (Quercus densiflora) and Black Oak (Quercus californica), both of which are oily, rich, and well flavored. The one ~~which~~ they regard as next best is the White Oak (Quercus garryana); next to that, the Canyon Live Oak (Quercus chrysolepis). The acorns of the Valley Oak (Quercus lobata) are the poorest of the 5, making hard bread. They are not used when the other acorns can be obtained. — ~~can~~

FELLING TREES & SPLITTING OUT PLANKS

The Me-tum'-mah of Little Lake Valley felled trees and split logs by means of a heavy maul and wedges. The maul (called Hi-bun-ně'), was 20 to 24 inches in length and had a big head worked out of hard rock. It was used for driving the wedges. The wedges (called Hi-ah') were of elkhorn and were 8 to 10 inches in length. They were used for splitting and chopping wood and also for felling trees. The method of felling trees was to drive the elkhorn wedge or chisel into the base of the tree by means of the maul. The wedge was thus carried around the tree again and again, being driven in a little deeper each time until finally the wood was cut away to such a depth that the tree fell. - can

INVITATION STRINGS OF THE ME-TUM'-MAH PO-MAH

The Invitation String consists of 2 separate articles: one, a number of sticks about $2\frac{1}{2}$ inches long and as thick through as lead pencils. These are tied side by side, and their number agrees with the number of tribes or villages to be invited. One is removed and given to the chief or captain of each tribe or rancheria invited.

The other article consists of a string of small sticks about the size of matches, the number corresponding with the number of days before the feast is to be held -- say 6 at the start, one to be taken off every day until the feast day arrives. - cum

ROASTED GRASSHOPPERS

Roasted grasshoppers are eaten straight and also are pounded and stirred into acorn mush.
Grasshoppers are usually caught in the following manner: A large circle or ring of fire is built in a open grassy place in summer when the grass is dry. As the fire spreads toward the center the grasshoppers attempt to fly through it and their wings are singed off, letting them fall into the burning stubble so that their bodies are thorough] roasted. Some of them are eaten just as they fall; others are pounded and mixed with acorn mush. - cum

DEATH CUSTOMS OF THE ME-TUM'-MAH PO'-MAH

The body or corpse of a dead person is called Chah'-she-bah'. The dead were usually burned but in recent years are buried. The grave is called Chah-mah-mo', from chah, 'person', ^{mah} ground, ^{and mo} hole'. Cremation is called Hō-bah'-we'-yin; the funeral pyre Ho-shi'-yu'. The fire dying down toward the end of the burning is called Ho-se-kahl. The burnt bones remaining are Chah yah'-mah-sit'. The fine ashes that are left are called Ho-too-lah'. They are put into a tightly woven woman's carrying basket called Bŭ-che'. The mourning ceremony or funeral at the time of the burning is Chah-de-bun'. The mourning ceremony and crying at a later period (usually a year or 2 after the burning), Me'-nah-kā-man-nin', meaning 'the last sadness dancing'. The clothes, hides of Bear and Mountain Lion, blankets, beads, trinkets, and other belongings of the dead are burned or buried with the dead. cm

CLEAR LAKE TRIBES *can*

The name Hah'-nah-bah^{ch} is a collective term applied by the Potter Valley and Russian River tribes to all the Clear Lake tribes except those of Sulphur Bank and Lower Lake, and now accepted by these tribes as a permissible name for themselves.

Names used by themselves in a tribal sense for the subtribes or divisions of Clear Lake Indians, including those of Upper Lake and Blue Lakes:

Dan-no'-hah bah^{ch} Clover Creek region east and northeast of Upper Lake. Commonly called Dan-no-kah and usually stretched to include ^{the} Ho-al'-lek.

Ho-al'-lek Middle Creek region, north of Upper Lake.

She-kum'-bah^{ch} East side of Clear Lake from southern part of Upper Lake to Floyd Hill. Commonly called She'-kum.

Bo-al'-ka'-ah Northern part of Scott Valley, west of Upper Lake. Name usually stretched to cover ^{the} Ye-mah'-bah^{ch}.

Ye-mah'-bah^{ch} Southern part of Scott Valley--west of Clear Lake.

Ki-yow'-bah^{ch} Tule Lake and Blue Lakes region (language said to lean toward that of Potter Valley Pomo).

Koo-lan'-na'-po Western part of Big Valley, south of main body of Clear Lake.

Hab'-be nap'-po Eastern part of Big Valley and Soda Bay. *can*

Kah-shi'-da-mah po'-mah

Tan'-mah-kom po'-mah

} just at Railip water
vicinity of Little Lake
off Wallis - Kah-be-
shah chut'te

Sho-mul' po'-mah

Me-tum'-mah

BEARS

In fighting bears the brave Bear-hunters of the Me-tum'-mah tribe use clubs of mountain mahogany (Cercocarpus) called Mush-shoo-hi. They are 5 or 6 feet long, with a knob on the end 2 or 3 inches in diameter. The bearhunters always carry this club and also bow and arrows.

It was the practice of the brave men who hunted the grizzlies to strike the bear on one of its paws, whereupon he stood erect. The man then struck him with his club on the end of his nose -- never on the head. After fighting the bear in this way he was finally killed with the bow and arrow. But the bear often wounded the hunter and sometimes killed him. - can -

Me-tum'-mah

MOURNING BY THE ME-TUM-MAH WOMEN

The Me-tum'-mah women of Little Lake Valley, on the death of a husband or other near relative, bang the hair of the forehead and plaster it in horizontal lines with blue clay (called Me-shah'-lah). This is worn until it wears off; the women cry much of the time. - can -

THE POISON SPIDER (Lathrodectus)

The Poison Spider has a red spot under his belly which means that he is stingy of fire and always lies on it. He is called Ho-me-kôt, meaning 'fire spider'. - can

BASKET 'BLIND' FOR HUNTING

The brush hut or 'blind' for hunting is called Tsaw'-a-chah (or Tsoi'-e chah).

It consists of a roughly woven bottomless basket 4 or 5 feet in height and is easily carried from place to place. It is of openwork so that the person sitting inside can see to shoot out in any direction.

A mat of ferns or grass is placed on the ground inside for the hunter to sit on. - can

RABBIT NETS

Rabbit nets, called Wi'-tě-bi'-ah, were used for netting Jackrabbits (Skā-ko'-dě). They were in the shape of a pouch $3\frac{1}{2}$ to 4 feet in length and were set on rabbit runways with the mouth held open by sticks. When the rabbit ran in and butted against the far side, the opening was drawn tight so he could not escape.

Nets were used also for capturing squirrels, woodrats, quail, and grouse. ~*can*

HOUSES

All kinds of houses are called Chah.

The ordinary house was conical and consisted of slabs of bark, usually of tanbark oak. It was called Shě-wah chah (from Shě-wah, bark, and Chah, house). ~*can*

BASKET TRAPS FOR QUAIL

Quail were much used for food and large numbers were caught in basket traps, called Nah-ko'-e. They were 8 or 9 feet in length and were made of young willow sprouts. A low brush fence, 300 or more feet in length, was built in places frequented by the quail. At intervals in this fence small gaps were left, in each of which was placed one of these basket traps. The quail were driven slowly toward the brush fence, which they followed until they came to one of the openings, when they went into the trap. - *can*

MOUNTAIN LIONS

Mountain Lions have one or two young at a birth. They have been seen walking on rough ground carrying their young in the mouth as a cat carries her kittens.-- Told me by Joseph Willets of Little Lake Valley. - *can*

Me-tum'-mah

THE BITE OF THE TARANTULA

The Me-tum'-mah of Little Lake Valley tell me that Tarantulas occur in the Valley and sometimes bite persons. Informant's sister had a 3-months old baby which was bitten on one side by a Tarantula and died. The Tarantula was found in the baby's blanket. *-cm*

Me-tum'-mah

TANNING DEER SKINS

The Me-tum'-mah of Little Lake Valley tan Deer skins with brains and ashes. *-cm*

THE SACRED NUMBER OF THE ME-TUM'-MAH

The Me-tum'-mah po'-mah of Little

Lake Valley say:

"The Sacred Number of our tribe is 4.

We always dance and sing for 4 nights and

then have the feast called Mah-ah'-de-kah.

If the dance is ended before the fourth

night bad luck comes".

They say further that in preparing for ceremonial dances the women paint the front part of the top of the head, across the hair, with 4 horizontal bands of clay, in red (põ) and blue (me-shal'-lah) alternating.-
can

KO'-Ö CHAH', THE POISON MAN

Ko'-ö chah', the Poison Man (from Ko'-ö, poison; and chah, man), was not a real Doctor but a bad man. The people

know who he is and try to look out for

him; nobody likes him. Sometimes they

kill him. He goes around in a crowd

in a sneaking way and touches people

with his finger, on which he has put

some kind of poison powder. In a day

or two the person touched becomes sick;

sometimes he dies.-can

Me-tumiki

HOW TO MAKE FIRE

The fire drill is made of buckbrush (Ceanothus divaricatus) and the fire-block of either Buckeye or Elder. These two woods have the most heat of all woods. Holes are made in the fire-block to hold the end of the fire drill, and a little powdered dry Redwood bark is put into each hole to catch the spark when the drill brings out the fire. - can

1 Bo'-yah

HOW TO COOK SLUGS

The Bo-yah say that the way to cook slugs is to stick the point of a slender stick through the head of the slug and pinch off the tail^{end} and ~~then~~ pull out the insides through the hole. Then by means of the slender stick stuck through the head hold the slug over the coals in the heat of the fire until it is roasted. It is then good to eat. - can

Me-tum'-mah

SNARES

Snares were much used by the Me-tum'-mah of Little Lake Valley for capturing game. Those for small game were called Se-lim-te', while the large rope snares for deer were called Se-lim'-kah-she. In both cases the cords and ropes were made of Iris, called Se-lim'.

Snares for small game were attached to spring poles, but for deer and other large game no spring pole was used but a frame of light poles was erected, over which the noose of the snare was spread.



Me-tum'-mah

SUGAR PINE

The nuts of the Sugar Pine (Shoo-yā kal'-le) are good eating. The gum or resin of the Sugar Pine (called Be-yoot'-koo-e) exudes from wounds or bruises on the tree and is easily scraped off. It is a good medicine for diarrhea and fever but must not be eaten in too large quantity. -com

M/12h-p/E15 Pomo stock - Yokiah-Boyah Division

M/12h-p/E15

80/18
c

PLANT NOTES FROM THE SHO-KO-AH, HOPLAND, MENDOCINO COUNTY can

Sugar (Kah-lā-sap) of the Sugar Pine (m' Lā-wā kalle) is used as medicine for what are supposed to be disturbances of the liver.

Nuts (Bah-hā) of the California Laurel (Umbellularia), called Bah-hem kalle, are roasted in ashes and eaten with fresh clover.

Leaves of a Willow (sh' Ko) are used as medicine in fevers. The young leaves are mashed and soaked in cold water, which when drunk produces vomiting.

Gooseberry bushes (Tak-ki-ah koo-nah kel-le) are used by bears in making nests for their babies. The prickles irritate the bear cubs, giving them a mean disposition.

Leaves of the Everlasting (Gnaphalium), called Kah-ahp-loo bi-ah), crushed and packed around a baby's navel string make it come off in four days.

The Narrow-leaf Iris (Iris macrosiphon or tenuissima), called Se-lim, make the strongest deer snares. The root is used as medicine to hasten the birth of baby.

Wild Potatoes (Brodia grandiflora), called Bab-bah, are eaten largely.

The bulb of the Soaproot (Ahm) is still used for washing the hair, and is much better than soap.

The new sprouts (Tu-bē) of the Tule (Scirpus lacustris), called Batch-aw, are eaten in spring, as are also young shoots of the Flat Tule or Cattail, called Hahl.

Pinole: Seeds of both narrow leaf and broadleaf Wyethia are used for pinole, called Pe-yā. can

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Gooseberry bushes (Tak-ki-ah koo-nah kel-le) are used by bears in making nests for their babies. The prickles irritate the bear cubs, giving them a mean disposition.

Leaves of the Everlasting (Gnaphalium), called Kah-ahp-loo bi-ah), crushed and packed around a baby's navel string make it come off in four days.

The Narrow-leaf Iris (Iris macrosiphon or tenuissima), called Se-lim, make the strongest deer snares. The root is used as medicine to hasten the birth of baby.

Wild Potatoes (Brodia grandiflora), called Bab-bah, are eaten largely.

The bulb of the Soaproot (Ahm) is still used for washing the hair, and is much better than soap.

The new sprouts (Tu-bē) of the Tule (Scirpus lacustris), called Batch-aw, are eaten in spring, as are also young shoots of the Flat Tule or Cattail, called Hahl.

Pinole: Seeds of both narrow leaf and broadleaf Wyethia are used for pinole, called Pe-yā. can

ANIMAL NOTES FROM ^{the}SHO-KO-AH, HOPLAND, MENDOCINO COUNTY ^{can}

In the beginning Coyote (De-we) named all places and plants. His rancheria was on the mountain called Tom-nā-oo. The Coyote people were called Win-nap-po.

The deerskin robe or blanket used by women is called Pe-shē-kā-too. It consists of two deerskins, one whole skin in the middle with a half skin sewed on each side. Deerskins are tanned with the hair on. This tribe did not take the hair off.

Skins of the Mountain Lion (Yem-mawt) were prized for women's blankets.

Skins of Black Bear (She-ōp tsh-kahl) were highly valued.

In hunting deer, masks were sometimes worn. In these the eyes were made of pitch (Kah-wē) from Digger Pine trees (Pinus sabiniana).

The Oriole is called Ki-yoi, the same as cocoon, from its scolding note, which is like the sound produced by shaking the cocoon rattle, called Ki-yi.

The common Brewer Blackbird and the Red-shouldered Blackbird are called by the same name, Tsā-lee. The former is considered the female, the latter the male.

The Alligator Lizard (Gerrhonotus) and the Skink (Eumeces) are called by the same name, How-bah-lah--Gerrhonotus being believed to be the female of Eumeces.

Shokóah animal notes.--2

Fish, eels, salmon eggs and mussels were important elements of the animal food.

Grasshoppers: Roasted Grasshoppers (called m' Tok shā-ko) were eaten in times of scarcity of food. Grasshoppers were captured by setting fire to the dry grass in a large circle, the fire spreading toward the center. As the grasshoppers rose to fly away, their wings were burned, and they dropped to the ground and were self-roasted.

Misc. NOTES FROM HOPLAND SHO-KO-AH
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The material used in tattooing is the juice of green Oak galls mixed with sap of Poison Oak and rubbed in to make the scratches sore.

Shōkóah notes--2

Houses: Houses are called Chah. They were circular and consisted of a willow frame covered with straw (called Kah-shah-yo).

Ceremonial feasts (Mah-ah kahtch) were said to be given to "appease the gods".

Ceremonial gatherings: Neighboring friendly tribes are invited; have big feast; dance 4 days and 4 nights; people don't say bad words; good to everybody; all friends; do not want any quarrel; nobody drink anything; everybody feel happy.

Invitation: There is no invitation string. Instead, a bundle of 4 small sticks fastened together is sent to the invited tribes. It is sent 4 days in advance, and one stick is broken out each morning until the day arrives.

Cremation (Chahtch ho'-no): The dead were cremated. The funeral pile is called Chahtch hōm'-sek-ki. The ashes and burned bones are called _____. The mothers and sisters rub these ashes on their faces. The basket in which the burned bones were kept is called sh'Et.

The spirit or ghost leaving the body at death has two names, Koo'-yah and Chah-cho.

The Narrow-leaf Iris (Iris macrosiphon or tenuissima), called Se-lim, make the strongest deer snares.

The bulb of the Soaproot (Ahm) is still used for washing the hair, and is much better than soap.
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cm

YO-KI-AH POMO Songs

Stephen Knight, a Yo-ki-ah Pomo, tells me that most of the songs of the Yo-ki-ah tribe came from the Nicasio Indians of Marin County [that is, the Hoo'-koo-e'-ko tribe].

Furthermore, when describing his songs and ceremonial dances to a Tuolumne Mewuk (William Fuller of Saulsbyville), Knight learned to his surprise that some of them are very similar to those of the Mewuk.

The explanation is that the Me'-wuk of the Sierra and the Hoo'-koo-e'-ko of the Coast belong to the same stock, having been connected around San Francisco Bay in the distant past. The fact of striking resemblances indicates a great antiquity for these songs and ceremonial performances.

THE BLOODY ISLAND MASSACRE AT UPPER LAKE

Stephen Knight, a Yo-ki-ah Indian from Russian River Valley, tells me that the old people have often told him about the massacre of Upper Lake Indians by Captain Lyon in May 1850, on what is now known as Bloody Island.

The Indians were engaged in fishing and very few of them were armed in any way, not having even their bows and arrows; they therefore were helpless. They belonged to the Dan-no'-kah tribe living north of Clear Lake and had not taken part in any way in the killing of Kelsey and Stone which occurred in the territory of another tribe south of the main body of Clear Lake. When the Indians were attacked on the Island, many were killed with guns, and many who tried to escape in the nearby tules were pursued by the soldiers and bayoneted.

Old Indians who escaped told Knight that some of the soldiers in attempting to land were unable to force their boats to the shore, owing to the shallowness of the water, and that they bridged the gap between the boats and shore by means of an oar on which they hurriedly ran ashore.

Pomoan

Oct. 22, 1926:

Stephen Knight (Yokiah) with Harry Graves,
Jack Martin, & 2 others (1 a big heavy thick set
man with scar on cheek; other young man) spent part
afternoon showed up with us at Lagunitas.

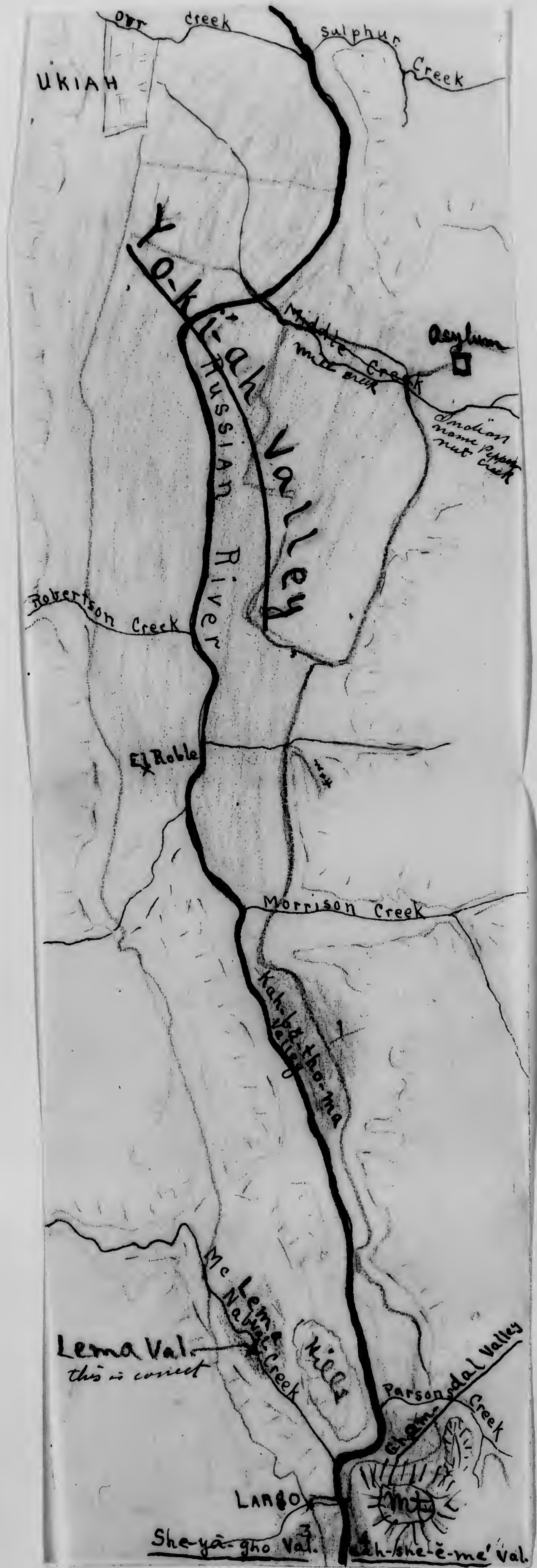
They say:

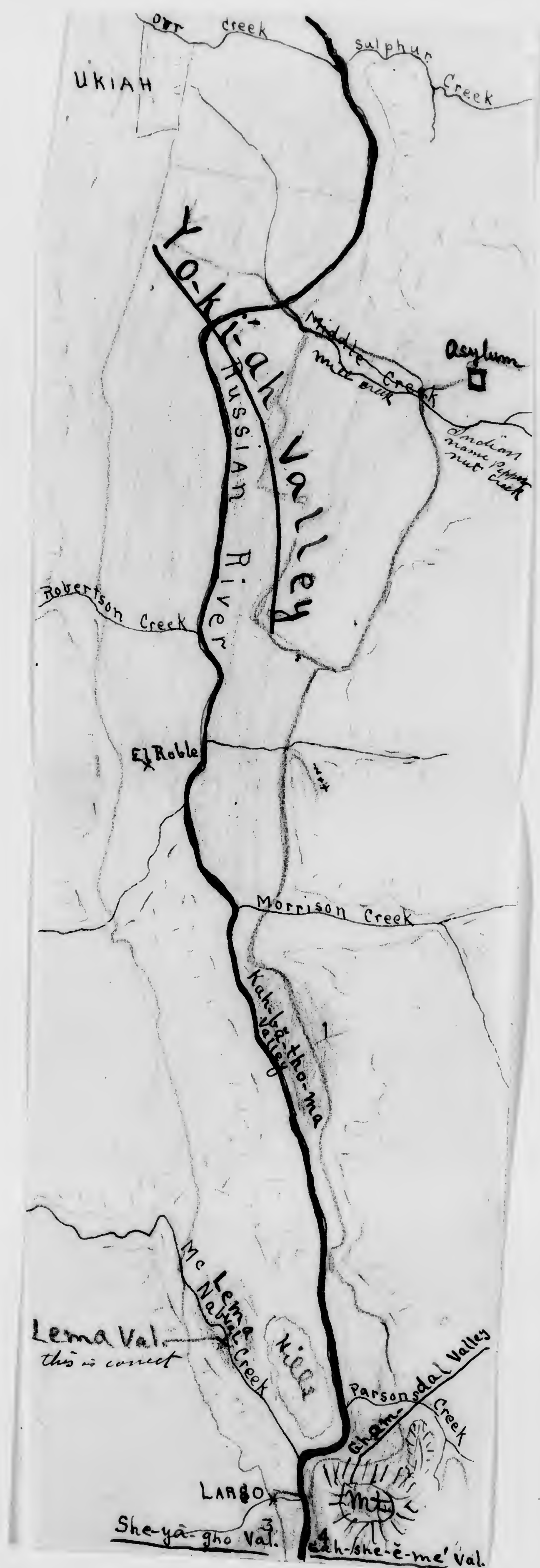
Upper name of Pollen Val: Bal-lo'-ki Po'mah [could

be former hip town Po-moat old mill site

Walker Val. timber: ^{Hazel} Shah-bak' ^{flat agency land} Kah-nah Po'mah [could

Former rancheria $3\frac{1}{2}$ miles North of Calpella
(2 south of Redwood Val) - Bä-ten'-kah [could
(meaning little fish - used to be thick in the stream
there).





Retake of Preceding Frame

0 0 3 4 7

Russian River Val

East side:

Val. 1 mile long
beginning about 2 miles
south of Knight's place
(the entrance to which is
8 miles south of Ukiah)
Kah-bä-tho-ma Valley

Small flat (alt $\frac{1}{4}$ mile
each way) about $1\frac{1}{2}$
miles south of Ukiah
where road turns west
along side hip-hill.

Gham-dal Valley

Road crosses large bridge
about 13.

See Val about 1 mile to
west of road & reach
to about 1 mile.

She-yä'-gho Valley on West side River

Gah-she-ë-me' Valley on East side.

[Names from Stephen Knight]

Feb. 1925.

BO'-YAH DOCTORS

The Doctors of the Bo'-yah Pomo, which tribe occupied the coast strip from the Navarro Ridge south to the mouth of Gualala River, were called Bah-too', and were in the habit, when treating the sick, of making four emphatic motions, at the same time counting aloud which they did in the following words: once (ti'-to oo'-lē), twice (kaw'e oo'-lē), three times (se'-bo ool'), four times (doo'-koi ool').-cm

BO-YAH TATTOOING.

The Bo'-yah of the California coast from Navarro Ridge to Gualala River call tatooing ah'-che . The men tattoo across the chest on one or both sides. The women tattoo the chin ~~on~~^{with} from one to three vertical stripes, and usually also with a line from each corner of the mouth running obliquely downward and outward.

Stephen Parish, a member of the tribe living near Point Arena, tells me that he has been told that the women of his tribe did not originally tattoo their faces, but that when the whitemen came into the country the mothers tattooed the faces of their girls in order to make them repugnant to the whitemen, who were in the habit of confiscating the girls.

Chen

Uchiak Valley.

There are several scattered families of Indians in Uchiak Valley, besides those at the main rancheria.

Today I noticed a house & family about a mile north of El Robles, on east side of railroad, & another between this & Uchiak, on west side of railroad. - Nov. 4, 1905 - ~~con~~ -

Yokriah Mem -

~~Yokriah~~

^ Song ^{came originally} from Nicasio!

Yukiahs

THE LAST OF THE YUKIAHS.—In an article in the *Scientific American* for July 3, Enos Brown writes: "There still lives a remnant of this once numerous tribe at Hopland, Sonoma county, California. Only two or three hundred are left. There has been secured to them a tract of worthless land, upon which they have settled and where they make a feeble pretense of raising vegetables and fruit. They own a little stock and are called civilized. These people have some virtues—hospitality, for instance. The women make baskets which are sometimes artistic, being ornamented with different colored straw, woven in angular figures, and with feathers from gaily-colored birds. The federal government is doing all in its power to protect them from their most dangerous enemy, rum, but with indifferent success. To this cause and to diseases incident to civilization the decimation of this remnant of the old Gallinumeros or Yukiah Indians may be ascribed. Every year shows their number decreased, and a generation hence will find the last of the tribe awaiting his final call."

Am. Anthroph. ~~X~~, no. 7, p. 214. July 1897.
X

Am. Anthropologist, Vol. 10, No. 7, p. 214,
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The above is a foolish note, mixing several tribes. The Yo-ki-ahs are restricted to Russian River Valley from Ackerman Creek north of Ukiah southwesterly to the extreme south end of Ukiah Valley.

The Hopland tribe is confined to Hopland Valley and so called Shä-nel or Sho'-ko-ah.

The so-called Gallinumeros (Spanish name) are the Kah'-tah-we chum'-mi of Healdsburg region. — con.

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Retake of Preceding Frame

Hopland Rebo

Formerly on Foster Ranch (East side Russian River)

Foster wanted kids to go away.

Finally Foster paid an Indian \$300 to
move kids away. This man had
no right to sell.

John Mc Nabb^(lawyer) told Foster wrap & advised
kids to stay till soldiers came. Didn't
believe they could be driven off.

Dick Williams asked when kids
going away.

In kids built church \$1200

Mrs John Leck gave kids 8 1/2 acres
land, surrounded by long & old John Knight.

She drank too much wine & it killed her.

Present Ranchina bought by Kelsey of Santa Rosa.

Kwits'-sahts-sah'-wish

Shastan

- Kwits'-sahts-sah'-wish. -- Shaste rancheria at spring
just below Sheep Rock, north of Mt. Shasta. - Told me
by Shasta Valley member of tribe. - ~~can~~

SANELS

"The Sanels were once a large and powerful tribe, but time has served to deplete their numbers very greatly. When Feliz located on his grant, their rancheria was located south of the present site of Hopland, and was very extensive. It is now about $1\frac{1}{2}$ miles north of the town, and there are, all told, about 150 left."

L.H. Palmer[^] --History of Mendocino Co. 466, S.F. 1880.

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RUSSIAN RIVER MASSACRE OF 1850
Told me by a Yokiah Indian, Stephen Knight. - Cam.

In May, 1850, Captain Nathaniel Lyon, after slaughtering Indians on an island in the Upper Lake of Clear Lake [since known as Bloody Island], marched his troops by way of Cold Creek Canyon to Russian River and south on the east side of the river until he came to the rancheria Sho'-kah-chal' of the Yo-ki'-ah tribe.

The people of this village, most of whom had never before seen white men, came out to look at them. The troops began to surround them. This frightened some of the people so ^(The chief told them not to run as they had done the whites no harm & therefore would not be harmed. But he was badly mistaken, for) that they ran away and hid in the brush. Captain Lyon then ordered the troops to fire, which they did with terrible effect, killing all the men, women and children in sight. Others were hunted and bayoneted in the thick brush where they had hidden, and several women and a young girl were outraged by the soldiers. The number killed is variously stated at from 75 to 130.

Among the Indians who escaped was one from Scott Valley west of Clear Lake (Bo-al' ka'-ah tribe). He was the grandfather of my informant. When he saw that the soldiers were killing the Indians, he seized his little child and ran with her into the thick bushes lining a slough which led westerly to the river; following this slough he escaped with the child. This child was the mother of my informant, whose white name is Stephen Knight.

✓ Some of the men of this village had seen a band of white trappers who some years earlier had followed Russian River on their way north. They were afoot and had long whiskers and skull caps of some kind.

Russian River Massacre 2

After the slaughter, Captain Lyon led his troops back by way of what is now known as Hopland Valley, and across the mountains to his headquarters on Lower Lake. Two Indians taken as prisoners were brought to Lower Lake, where they were liberated.

After the soldiers had gone, the Indians who had escaped in the brush, along with others who were absent at the time, gathered the dead bodies and carried them into the ceremonial house where they were piled up and burned, house and all, wood being piled on from time to time as long as necessary.

The village of Sho'-kah-chal', where this butchery occurred, is 6 miles southeast of the present town Ukiah, on the ranch of a white man named Ed. Howell.

When Captain Lyon arrived at Hopland he found no Indians there. He asked Fernando Felix, owner of the Shanel or Hopland grant, where they had gone. Felix replied that they had been frightened and had run away to the hills to hide. As a matter of fact, escaping Indians from the Yo-ki'-ah rancheria where the butchery occurred, had notified the Hopland Valley Indians that the enemy was coming. They at once went to Felix, who had always treated them well, and asked what they should do. He told them to go up the creek (Felix Creek) into the mountains. They complained that the soldiers could follow their tracks. ~~whereupon~~ Felix replied that there would be no tracks. They immediately left in a body, following up the creek into the mountains, whereupon Felix promptly drove a band of his cattle up the creek, thus obliterating the tracks.

M/12g/E16

Pomoan Stock - Kah-chi'-ah Division

M/129/E16

80/18
C

·KAH-CHÍ-AH

POMOAN

·Kah-chí'-ah: Coast tribe extending from Black Point, a few miles south of mouth of Gualala River, southerly to Rocky Point (known also as Duncan Point) about 4 miles south of mouth of Russian River. Their name as pronounced by themselves, and by the Kah'-tah-we chum'-mi of Healdsburg. But the Bo'-yah and Yo-ki'-ah pronounce it Kah-shi'-ah instead of Kah-chí'-ah.-- Cam

M/12r-v/E17

Pomo Stock - Mah-kah-mo-chum-mi or we-shum-tat-tah

M/12r-v/E17

30/18
c

western fat fat (1927 cam)

LOCATION OF LEVANTOLOME OR LIVANCACAYOMI¹
C. Hart Merriam

There has been a good deal of doubt as to the correct name and whereabouts of a certain Indian rancheria mentioned many times in the Books of Baptisms of the Missions of Sonoma and San Rafael (1818-1839), and in the records of Arguello, Altamira and Sanchez (1821), Amador (Expd. prior to 1823), M. G. Vallejo (1838), H. H. Bancroft (1885), and Theodore Hittell (1885).

The Books of Baptisms of the Northern Missions, covering the period from 1818 to 1839, present various spellings. The commonest, Livantolomi, occurs 39 times in the San Rafael Book, and appears also in the Book of Mission San Francisco Solano at Sonoma (1824 to 1837). Next in favor is Livancacayomi, which occurs 26² times in the San Rafael book.

¹ Various other spellings, as: Livantonome, Livantuli-yomi, Livantoloyomi, Livantalomi, Livantuyolomi, Livantuliquini, Lihuanacaa-Yomi, Huilantuliyami, Libantiliyami, Libantiloyami, Libantiloquemi, Libantilogomi, Libantone.

² These counts were made by Miss Stella Clemence, an assistant who examined the records of the various Missions for me, through the kind permission of Archbishop Hanna of San Francisco and Bishop Cantwell of Los Angeles.

-2.

M. G. Vallejo, in a letter to Governor Figueroa dated May 6, 1833, locates 'Livantuliquini' as about four leagues from Arroyo Sayomi and "west of the Arroyos of Santa Rosa and Iaguiyomi," and adds that "in its surroundings are found large tule lakes and an abundance of beaver."³

Arguello and Altamira in 1821 located it as about 3½ leagues northwest of Petaluma;⁴ Amador as between Santa Rosa and Bodega;⁵ Bancroft as about nine leagues north of San Rafael Mission on "the plains of Livantonome", where in 1828 "the gentiles were being reduced."⁶

Hittell mentions it on authority of the 1821 expedition of Altamira and Sanchez, in connection with the Petaluma Indians "who were hiding from the fury of a neighboring rancheria called Libantilogomi."⁷

³ Documentos para la Historia de Calif. Bancroft Libr. MSS. Vol. 2, 143. 1833-1834.
⁴ Bancroft, Hist. Calif. II, 449 and footnote.
⁵ Bancroft Libr. MSS. 49. 1877.
⁶ Bancroft, Hist. Calif. II, 597 footnote. 1885.
⁷ Hist. Calif. Vol. 1, p. 496, 1885

-3.

All the citations that give any clue to the locality point to the same place -- the region of Santa Rosa Lagoon which is 5 or 6 miles north of Sebastapol; and Vallejo fixes it on the west side of the lagoon (or series of lagoons).

Evidence as to the tribe is even more specific for its name is given as Cainomares (various spellings); and we are told that it belonged to the 'Nación Chujuluya', which Vallejo says is the same as the Cainomares, a tribe occupying the Santa Rosa Plain from Healdsburg to Sebastapol and Santa Rosa.

In the Book of Baptisms of Mission San Francisco Solano at Sonoma (1824-1837) the same identification is made, namely, "Nación Chujuluya (vulgo --Cainameros)."

The proper name of this tribe, I have been told by survivors, is We-shumetat-tah, a tribe occupying the southwest part of Alexander Valley and the whole of the Santa Rosa plain from Healdsburg south nearly to Petaluma, and from Sebastapol easterly to Santa Rosa, Rincon Valley and Sonoma.

-4.

Up to the present time I have not found among the few survivors anyone who knows anything about Levantonome, but the forgoing references leave no doubt as to its approximate location. Obviously it was on the west side of the Santa Rosa Lagoons, 5 or 6 miles north of Sebastapol.

ARROW POISON.

The Mah'-kah-mo chum'-mi of Cloverdale Valley on Russian River tell me that the old people used to prepare a poison for their stone arrow tips, to be used in hunting bears, both black and grizzly, but chiefly grizzlies. The poison was prepared by putting deer livers in rattlesnake dens, or in holding them in front of rattlesnakes so that they would be struck. The arrow points were thrust into the liver and allowed to dry. - *Cam*

CARRYING FIRE

The Mah'-kah-mo chum'-mi of Cloverdale Valley on Russian River tell me that in former days the people used to carry fire from one place to another by means of a small square of thick dry bark from the black oak tree (Quercus californica). This bark burns slowly forming a glowing coal that was carried in a basket lined with clay. In swimming across rivers the basket was held above the water. - *Cam*

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POMA TATOOING

The Mah'-kah-mo chum'-mi of Cloverdale Valley on Russian River call tatooing 'cho'-te'. They tell me that the men formerly tattooed their bodies across the chest and on the arms and that the women had one or several vertical lines on the chin and one or two extending outward from the corners of the mouth.

The material used in tattooing, instead of the usual soot from burnt stems of poison oak or other plants, ~~is~~ ^{was} obtained by burning ~~the~~ pitch or resin (called 'kow-he') from pine or fir trees. It ~~is~~ ^{was} pricked into the skin by means of a fine bone needle, (called 'tsah'-tsa'-ma') from the foreleg of a squirrel.

can

How many.....		
Only one.....		
All gone.....	ǎ-cho	Ah'-cho'-ah
I am sorry.....		
Look at that!.....	Chǎ'-doon	
I lost my knife.....		
He found my knife.....		
I am thirsty.....	Ho-ko-e ^{hoo-doo-wah-to} hoo-dah-to	
Where is the water?.....		
I don't know.....		
Go get water.....	Ah-kah o-ko-man	Ah-kah o' ko-man
Give me a drink.....	De-ǎ-ho ka-tim'-nah	Ah-kah-to-ahn
I feel better.....		
I am hungry.....	Hah'-do' sil-ǎ dat'-to	Hoo-dah'-dǎ-to
It's time to eat.....		
Food is plenty.....		
Food is scarce.....		
It is mine.....	Ah-kā-wa'-mo	
He is smoking.....		

The fire is smoking.....		
Hear the dog bark!.....		
All the dogs are barking.....		
The dog bit the man.....		
The man hit the dog.....		
An old dog.....		
An old man.....		
Go to bed!.....	me'-tin	me'-tin'
Come to bed.....	whah'-doon me té mah	me'-te-bēh
Go to sleep.....	me'-tēm ho lin	
Get up!.....	To'-bitch-in	To'-bitch-in
Stand up!.....	cho'-tō-chah bitch-in	
Sit down!.....	chah'-chin	
I'm afraid.....	Tē-ah-chah'-do	Tē-ah-chǎ'-to
I'm ashamed.....		
I'm sick.....	Kol'-lā-wot'-to	Kol'-lā-wah'-to
So are you.....		
My belly aches.....		oo'-kah'-tah doo'-tah-lah
You are sick.....		
He is sick.....	Hah-mā'-han kal'-lo	
We all are sick.....		
He is a bad man.....		

Information for footnote under Gallinameros:

Mr. J. Vallejo states that the Caynameros were incorrectly called Gallinameros by Bancroft in his Native Races Pacific Coast.

- Plate 14, Astahkewiche man, Robin Springs at his Home in
Hot Springs or Canby Valley.
- Plate 15, Koseallekte Man, Sam Steel, Alturas.
- Plate 16, Hammahwe man, Jack Williams, Chief.
- Plate 17, Hammahwe man, Old Pete
- Plate 18, Hammahwe woman, Old Sally, and Shack.
- Plate 19, Dense Coniferous Forest on East Side of Northern
Sierra near Burney, Territory of Atsookae Tribe.
- Plate 20, Atsookae Family, Hat Creek.
- Plate 21, Atsookae Woman, Hat Creek.
- Plate 22, Apwoorokae, Dixie Valley Tribe, Robert Rivas.
- Plate 23, Apwoorokae, Dixie Valley Tribe, Mrs. Robert Rivas.

Mi'dah-kah' tiamani

Siag & Rcha names (from old Tan Books)

1925 Journ. July 22, pp 38-39.

for Santa Rosa Tiler - Lomson, closely

related to Kah'-tah-we chummi of Heidelberg.

Chum
1925.

Mah-soot'-pi'-ah. . . See Mah-soo'-tah-kā'-ah

Mah-to' chut'-te . . Me-tum'-mah name for rancher
Valley about 2 miles south-southeast of She
Said to mean "Rotten ground", but mah-to
means big.-- can

Synonymy: matō', Barrett, Ethno-Geog. Pomo

Mah-too'-go. . Tribe on Cold Creek (flowing west
Fork Russian River), from Newhinney Creek so
Mt. On the east they adjoin the Ki-yow'-bal
speak Northern Pomo dialect --same as Poto

Mah-too'-kee . . Given by Barrett as village on

Kietanno
Cayetanno
Calletanno

} different ways of spelling
the same name, &
all pronounced
same way.

Place or creek near
Livermore, Calif. -

M/12w-aa/E18

Pomo Stock - Hannahbah^{ch} or Clear Lake Tribes

M/12w-aa/E18

80/18
c

CLEAR LAKE TRIBES

The name Hah'-nah-bah^{ch} is a collective term applied by the Potter Valley and Russian River tribes to all the Clear Lake tribes except those of Sulphur Bank and Lower Lake, and now accepted by these tribes as a permissible name for themselves.

Names used by themselves in a tribal sense for the subtribes or divisions of Clear Lake Indians, including those of Upper Lake and Blue Lakes:

Dan-no'-hah bah^{ch} --- Clover Creek region east and northeast of Upper Lake. Commonly called Dan-no-kah and usually stretched to include ^{the} Ho-al'-lek.

Ho-al'-lek --- Middle Creek region, north of Upper Lake.

She-kum'-bah^{ch} --- East side of Clear Lake from southern part of Upper Lake to Floyd Hill. Commonly called She'-kum.

Bo-al'-ka-ah --- Northern part of Scott Valley, west of Upper Lake. Name usually stretched to cover ^{the} Ye-mah'-bah^{ch}.

Ye-mah'-bah^{ch} --- Southern part of Scott Valley--west of Clear Lake.

Ki-yow'-bah^{ch} --- Tule Lake and Blue Lakes region (language said to lean toward that of Potter Valley Pomo).

Koo-lan'-na'-po --- Western part of Big Valley, south of main body of Clear Lake.

Hab'-be nap'-po --- Eastern part of Big Valley and Soda Bay.

TREATY OF CAMP LU-PI-YU-MA, AT CLEAR LAKE, AUGUST 20, 1851

Tribe

Chief & Captains

Ca-la-na-po - - -

{ Ju-lio
Cha-co-da-no
Pe-bor-quor-to
Mah-co-me-a
Koy-wy-nol-yo
Kai-a-dan-o

Ha-bi-na-po - - -

{ Pri-e-to
Chee-no
Kah-loose

Da-no-ha-bo

Ku-kee

Mo-al-kai - - -

{ Moh-shan
Yah-tza
Tee-bee

Che-com - - -

{ Cal-i-a-him
Hal-le-toc
Co-to-lo-yah
Chu-te-yan

How-ku-ma - - -

{ Chi-bec
Sac-con
Che-kai

Cha-nel-kai

Con-chu

Me-dam-a-dec

Co-e-u-e

Treaty of Camp Lu-pi-yu-ma, Clear Lake

Upper Lake Creation story - (told me by Shakima Frank Bucknell)

Bucknell's father was a Dannokah but his mother was Shakum and he was raised with the Shakum (East side Mais ^{Chap} lake from Floyd Hill to Namsun).

Informant's mother was killed by soldiers in the Bloody Island Massacre under Capt Lyon in 18, at which time he was about 9 yrs old.

[Skeleton of story - mainly gaps]

Principal Divinities:

Big Wolf (Che-men')

Coyote-man (Koo-noo-lah)

Falcon-man (Tah'tah).

Wolf made people at Tule Lake

Coyote would not eat people.

Coyote went to Big Valley for Indian fetters.

Wolf made dip net & caught Deer in the creek

Wolf found up all the Deer meat & bones and ate put a fire.

Wolf ashamed & ran away so Coyote would not see him.

Somebody hollowed - lots noise. Wolf listen & hear 3 times

Wolf found sweathouse full of people.

Wolf angry; said he wanted

People built another sweathouse & made it of tule. They made a big fire,

Coyote went everywhere to get feathers to make people. He made good people - good men - and he made fire.

Wolf angry at this.

After a while the big Eagle (Shi') went up on the hill west of Clear Lake & made Bear

In morning they said, "Let's go & get Deer".

Wolf made a trail up there.

Tah'tah, son (or grandson) of Coyote

The people went around the hill to scare the deer & drive them around.

Bear caught & hit & ate people. Everybody cry & run & hollow - much noise.

Coyote heard & ran out of the sweathouse. Found his son Tah'tah dead;

put him on fire & burned him. All the people cry & laugh.

Eagle (Shi) didn't laugh; made rabbits & first feathers & everything for dance.

Coyote said Wolf did it.

all this on First day.

In Second Day: Coyote said "don't feel bad because my boy is dead", and told the boys to get the balls + clubs + play shinnie, + told them to fix a narrow place for the ball to go through.

Wolf had a son.

Coyote told Rattlesnake to go + wait at the narrow place for Wolf's son.

In Third Day: They played the ball game (shinnie) and when Wolf's son ran through the narrow place, Rattlesnake bit him + he died.

Coyote ?
Wolf wanted his son to come back to life.

All the people went into the sweathouse.

Lizard told everybody to come in. Then he put a stick across the door so nobody else could get in.

Tah'tah (Coyote's boy) came back on 4th Day.

Meadowlark called out + said, "Don't take any more. Something stinks; what is it that stinks?"

Tah'tah who had been dead 4 days smiled dead.

Then the people put Meadowlark in fire + burnt black mark on his breast.

Coyote told the people to go back + make roads.

Tah'tah's ghost went way off - went to Coyote Valley. Stuffed on rocks far apart to leave trail. Worked 2 days digging + building sweathouse.

Tah'tah said he didn't want live people to see him. He carried a red tree in front of him. He went to the Hot Springs, this side of Calistoga. He put his foot on a big tree + it bent down like mud.

Coyote made the Hot Springs. Coyote said dead people sent for him.

Tah'tah left his track on Black Butte + bent the tree this side of Calistoga for a place to rest + to let dead people know which way to go. (Said to Coyote "Now I'm all right; I am going away", and he went away and Tah'tah never came back; dead people followed him.

[His tracks may still be seen on top of Black Butte - informant has seen them himself.]

Coyote went everywhere - went to the ocean for shells; east over the mts for salt + brought basket of salt back here; and into the hills where he made different kinds of rocks - some for colored paints.

Big val. village Dala'dano
attributed by Barrett to "Waffa".

Hah'-dah-na { Stone Clear Lake
mountain Kelsoy Co (Barrett)

Hah'-gah'-be-dah-na Camp site

W bank Lake & 3m S E Kelsoyville
Hah'-hah'-mot Camp 1/2 E of Soderby
Hotel (B)

Hoo-gel'-me-te-gah'-go Camp 3 E Kelsoyville

Kabé'tsawam W of Lake 1/2 ENE

Kelsoyville B 1

Kats'ilgago junction rd with Kelsoyville
+ lower lake, so of Konoliti.

Klam'-ni-an-go W side N end lower lake

Köpbutu at exit for Lake + Kelsoy Co (B)

L'H-leek Pond near for
Mugelma E of Big val.

Official Report of Clear
Lake and Russian Mission
of 1850

1308 ~~1850~~ - May 1850.

31st Cong. - 2nd Sess.

Senate Ex. Doc. 1 Pt. 2, 71-89
1850

M. Lyman
May 29 -

~~M. Lyman~~

Bloody Id, Clear Lake Massacres.
Capt Lyon May 1850

31st Cong. 2^d Sess, Sen. X Doc 1, pt. 2
81-83. 1850

Gen Benjafor Smith, Glid 78-79

Mah-too-go and Ki-ow'-bah ^(nearly) Extinct

Same for two women (one, wife of
Charley Williams at Upper Lake (west
side) rancheria — 1923 — ~~can~~
The other, old Lucy Moore, of same rancheria. 1924, can

Charley Williams wife Ki-ow'-bah.

Ash Ki-ow'-bah ^{ch}

who were the "Yo-oo-tuea"?
said to be their near neighbors.
Ja-ma-toe their chief

"Yo-oo-tuea" probably Yo-bak-kā'ah.
~~But~~ they were a long way from the
Ki-ow'-bah ^{ch}.

Ash about chief Ja-ma-toe.

Kōm-dōt = Bull Id.

Kah'-mah-dōt

Kahm'-dōt | Kōm-dōt

Plate
G 179

In addition to the Jā-mul Stories of
the present chapter, some of which were obtained
by my daughter, Zenaida Merriam, from Istet
Woiche's wife, others have been ~~already told~~
notably in the accounts of ^{Jā-mul's} his Travels in the
early days of the world (p. 22), of his Dream.

Upper Lake

Ethan Anderson

Sam Thompson (at San Carlos festival)

Amie Boon Middle Cr. Reha (good)

Shelton Reha W of Upper Lake

Frank Bucknell (old & good)

Solomon Moore (abt 60) pretty good (took him around E side lake)

Jim Pumphrey (old & blind) pretty good (worked him 1918 to 1920 & 1923)

Charley Williams (his wife Kiyowahah)

Old Lucy Moore (Kiyowahah & good)

Mrs Ida Neal (beehives) Clear Lake (where?)

Scott Val Reha 1 m NW Lakeport

Where is Banks Rancheria { said to be on shore Clear Lake
6 miles SE Upper Lake.
Anybody there now?

Frank Sullivan of
Highland Pfs
brought 2d barbed wire

One hundred and
fifty grains of Atro-
phen were taken by
a desperate neuralgia sufferer in one
day. Result: Freedom from pain and
no ill effects. Forty-five grains
would have sufficed.

Lakeport

Lincoln Dennis & wife

Charley McCall Lakeport Reha (3 miles back near cemetery pretty good)
Scott Val Ya-mah-bah (worked him June 1923)

Kulanapo

Benson . Yokiah Reha. (his wife is Stephen Knight's sister)

F. M. John & old father Capt. John . at Big Val Rancheria
lives in 1st white house (North side road from Lakeport).

Francesco John (brother of F. M. & lives in next house east).

Vreeland, F. K.
Liberty Tower
55 Liberty Street
New York City

[Office]

80th St. and East End Ave. [Laboratory]

Tuesday

3

JANUARY
1922

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	...	...	...	...

Schultz, J. Willard

~~Great Northern Railway Exhibit~~

~~Panama-Pacific Ex.~~

~~San Francisco~~

Greer, Ariz.

Pomo villages (most)

Qua

Ki-yow'-bah ^h

Lucy Moore { Kā'-kah-hum and
Kā'ah-pil'-dah

her father
Andrew Ray { Kal'-toi
nickname = Hah-win'-tah'-lah

Home country: Tule Lake, Blue Lakes +

Batchelor Valley, Lake County

At Upper Lake Rancheria, Clear Lake, Oct. 23, 1924.
sam

Asks

Kaltoi: "There was a woman in Gravelly Valley,
near Kaltoi, who had failed to make a dau on
a basket."--Carl Purdy, The "Dau" in Pomo
Baskets, Out West, p. 322, March, 1903.



Who or what was Kaltoi?

Hoklanappo

V¹ August 21, 1906. In afternoon drove from Lakeport to Kelseyville Mission where there are two Franciscan Friars in their heavy dark gowns, and where the last remnant of the Indian rancheria of this place still exists. The Mission is ~~in~~ in a broad flat oak valley.

87

Kelseyville Mission Ho'-hlä-nah'po

 Boo'-de-leh' (on conical ~~minimur~~ ^{small} ~~baght~~)
 Kah'-kah-dä-'low' (on millip-basket) ~~baght~~
(not entered in basket design book.)

Kah-bo'-chah = Kelseyville Kulanafo
in language of ~~Kanamasa~~ ^{Sebastopol} ~~medium~~ ^{tattah}

See my vocab.

Ah-kop'-chah = Upper Lake tribe in
language of ~~Kanamasa~~ ^{Sebastopol} ~~medium~~ ^{tattah} of ~~region~~

My vocab.

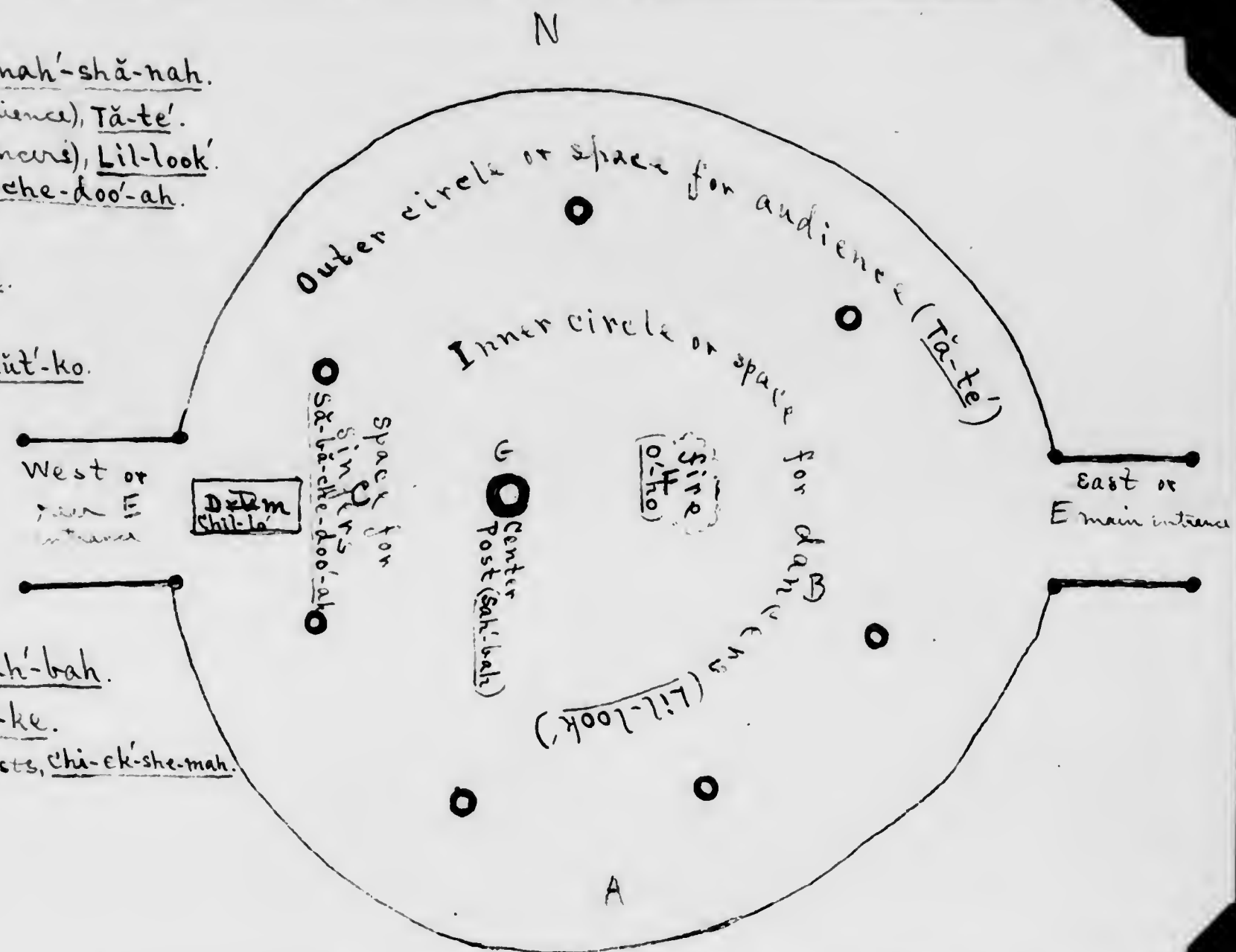
M/1266/E19

Pomo Stock - Sho-te'-ah or Stony Creek Division

M/1266/E19

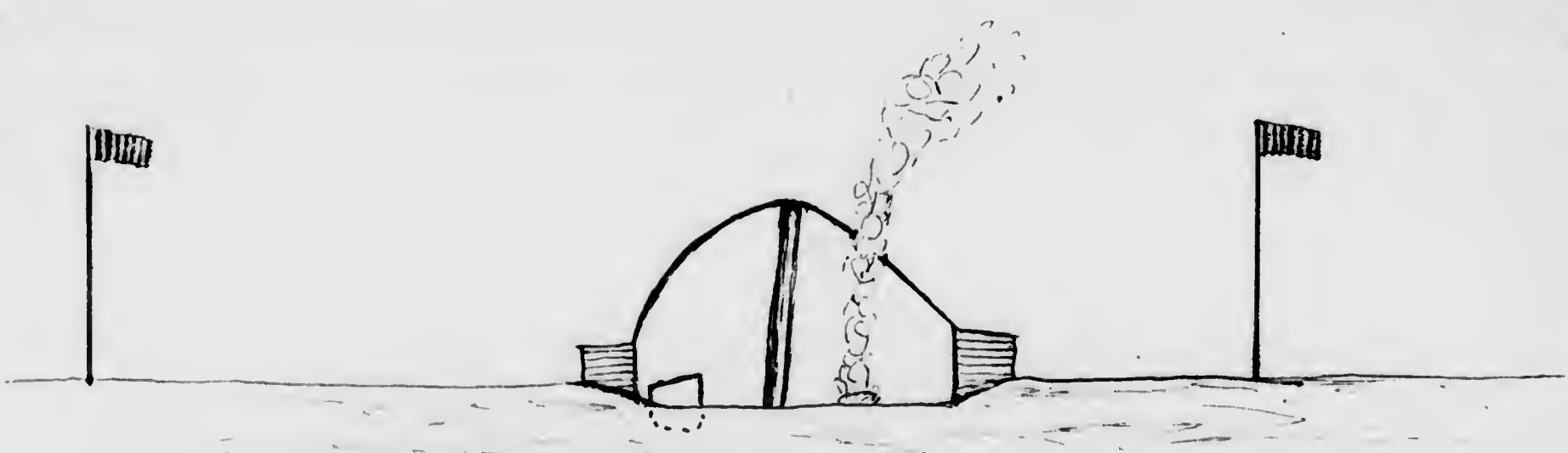
80/18
C

- The roundhouse, Am-mah'-shā-nah.
A The outer space (for audience), Tā-te'.
B The inner space (for dancers), Lil-look'.
C Singers space, Sā-bā-che-doo'-ah.
D The drum, Chil-lo'.
E The doorways, How'-wah.
F The fire O'-ho.
The smoke hole O'-ho shūt'-ko.



- G The center post, Sah'-bah.
The 7 posts, Too-dit'-ke.
The small outer wall posts, Chi-ek'-she-mah.

Ground plan of Roundhouse at Stony Ford

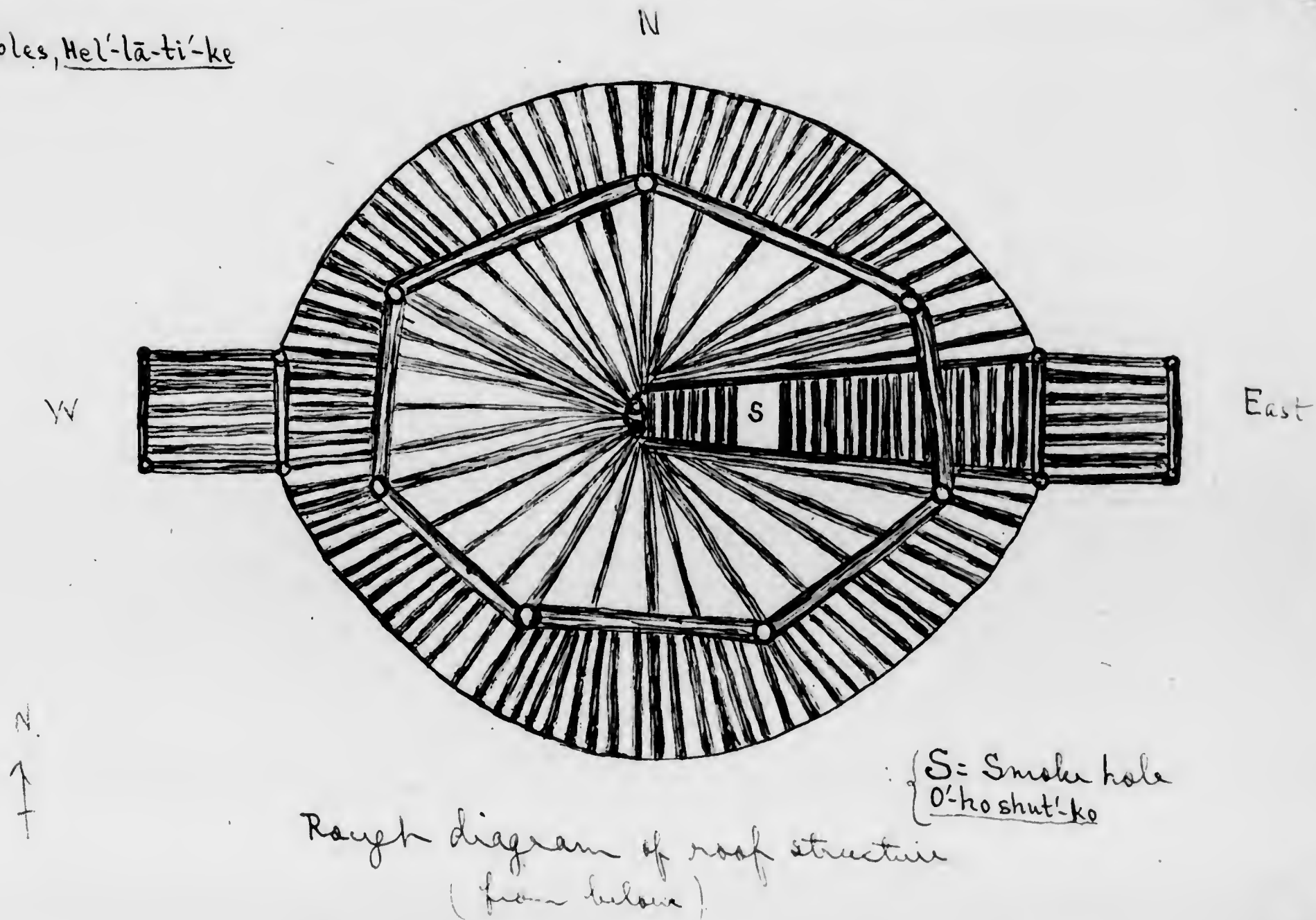


The Roundhouse (Am-mah'-shā-nah)

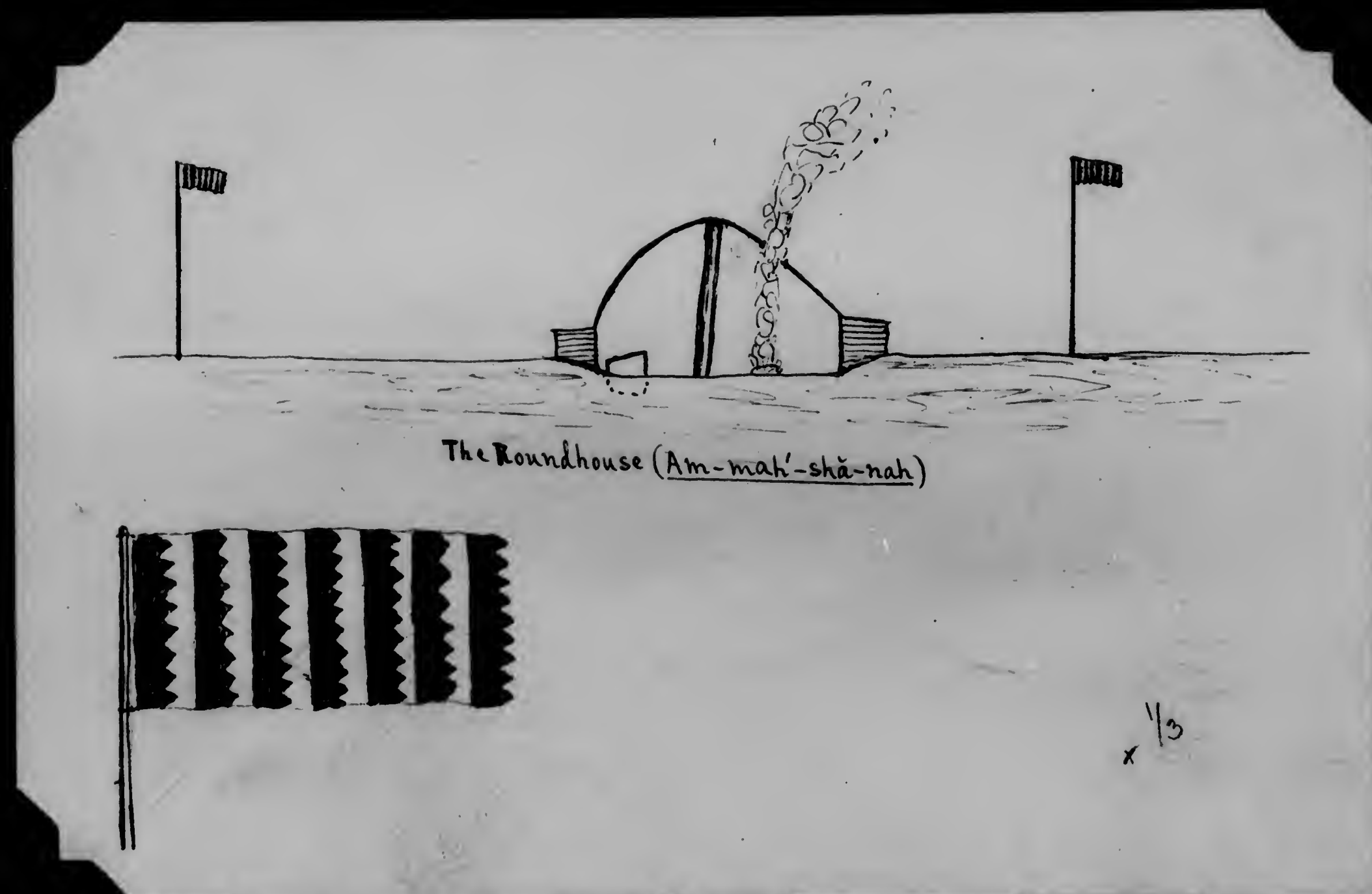
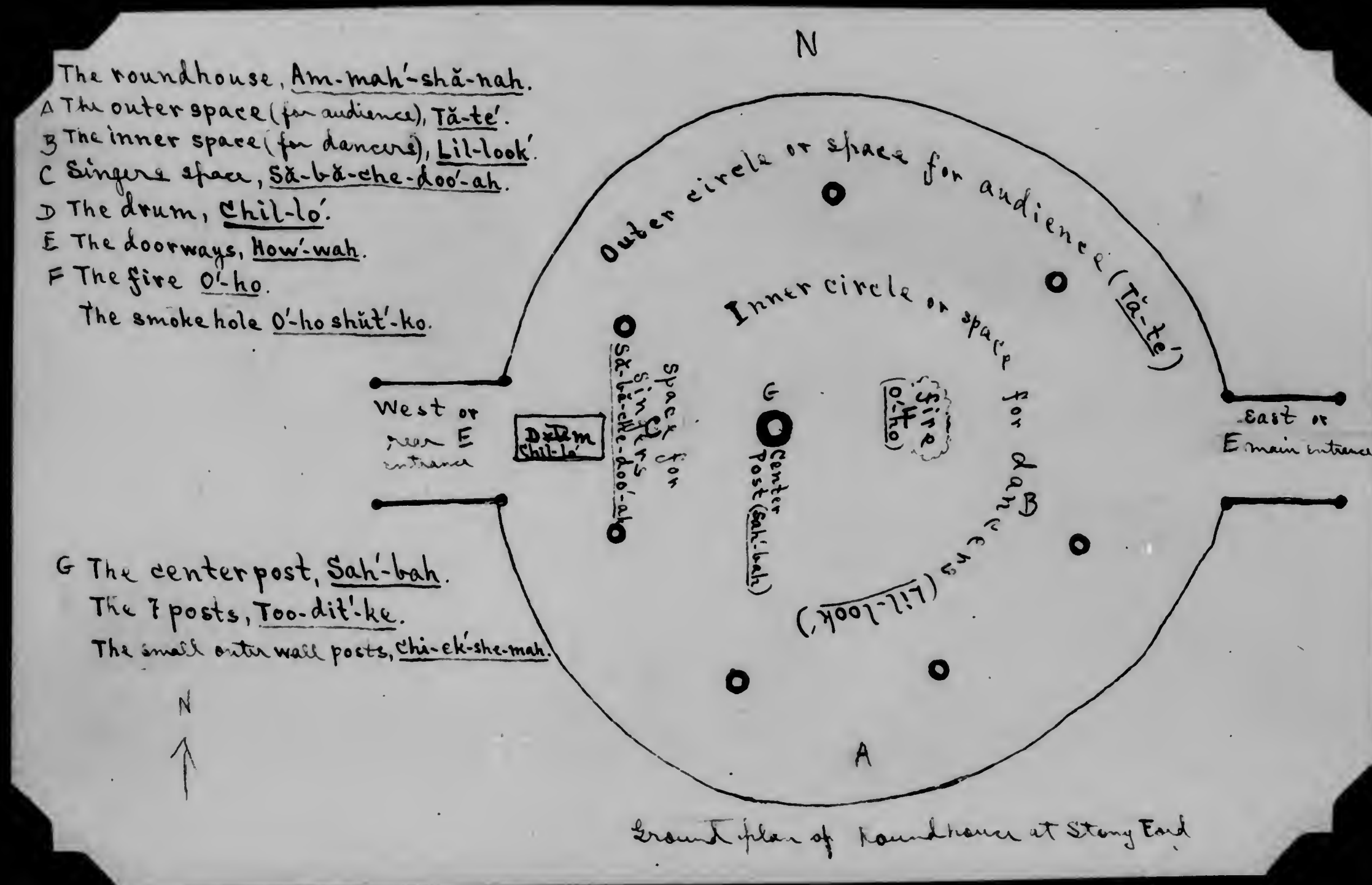


x 1/3

The roof poles, Hel'-lā-ti'-ke



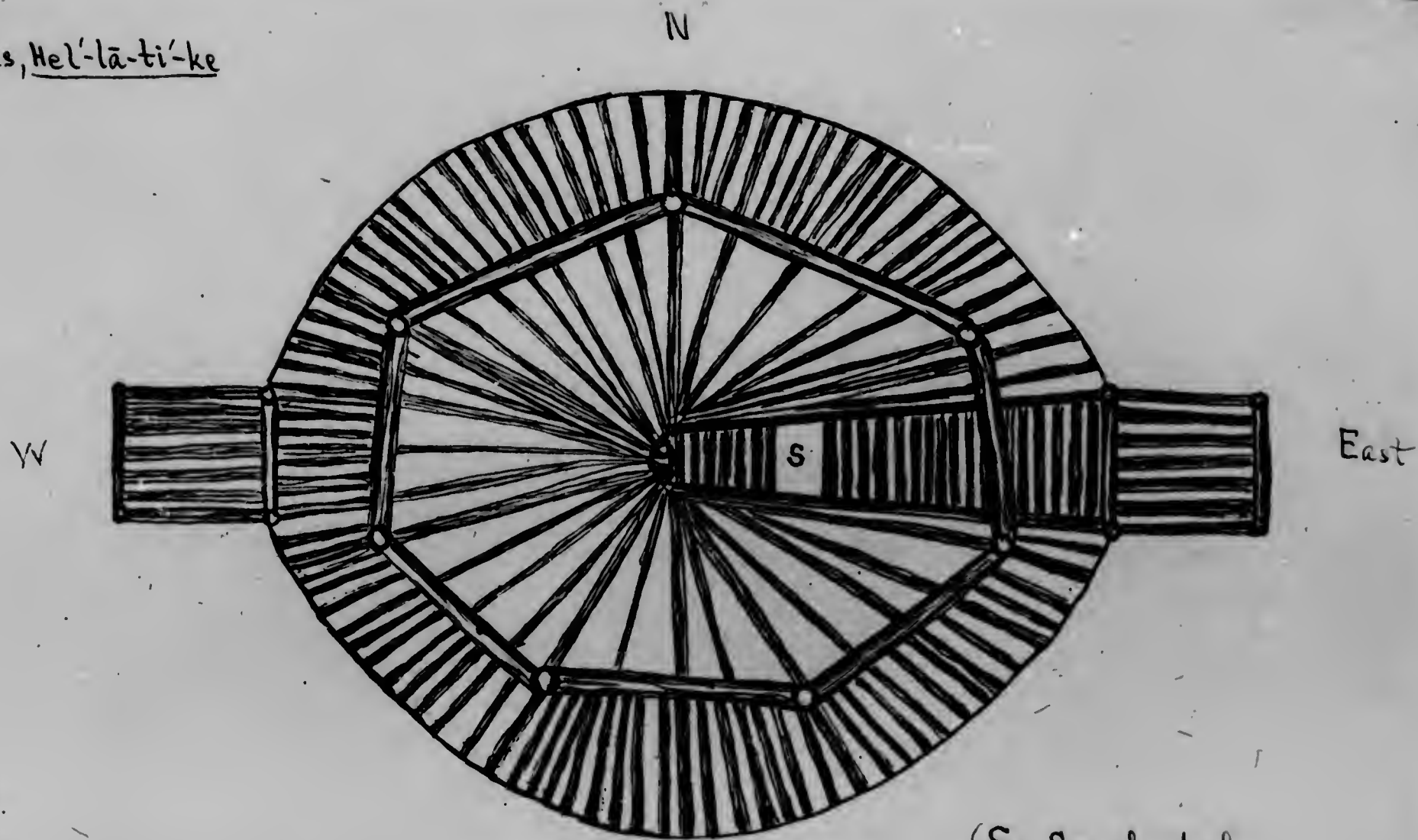
Roundhouse of Shote'ah tribe near Stony Ford, Colusa Co., Calif.
Scene of Ceremony of July 20-22, 1907.



Roundhouse of Shatah tribe near Stony Ford, Dakota Co.
 Record of Ceremony of July 20-22, 1907

Retake of Preceding Frame

The roof poles, Hel'-lā-ti'-ke

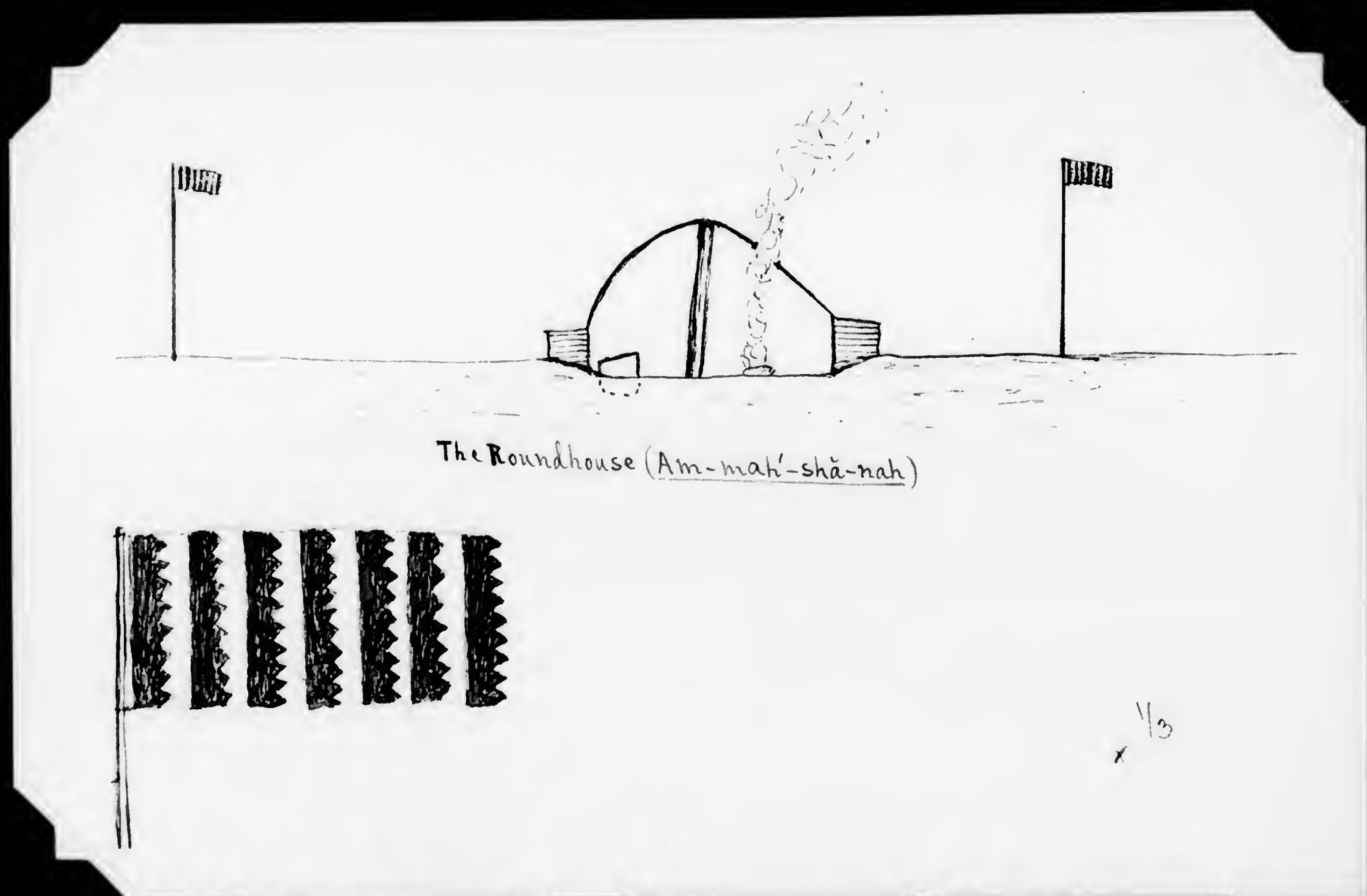
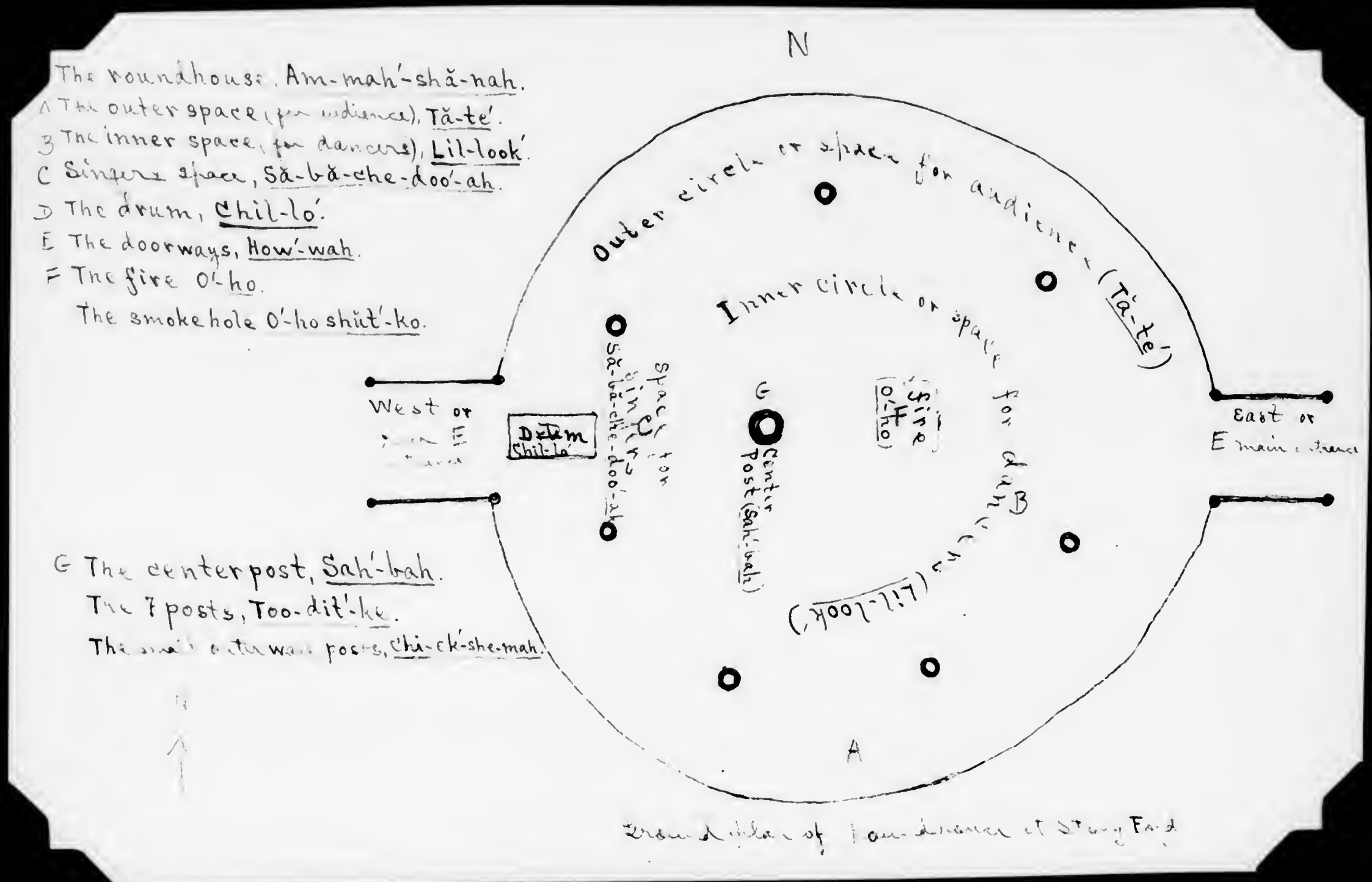


N
↑

Rough diagram of roof structure
(from below).

{ S = Smoker hole
O'-ho shut'-ke

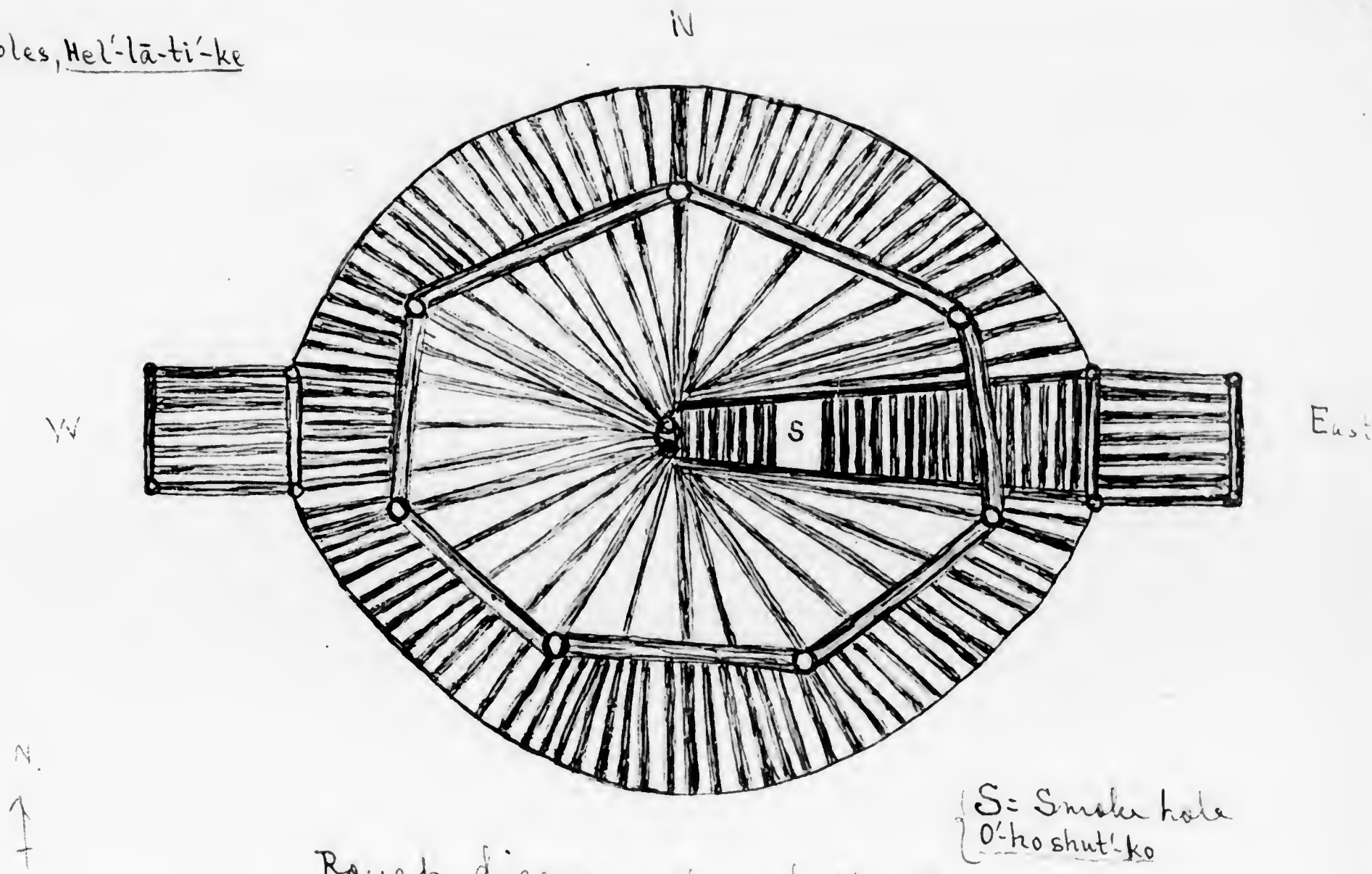
Roundhouse of Shote'ah tribe near Stony Ford, Colusa Co. Calif.
Scene of Ceremony of July 20-22, 1907.



Roundhouse of Shote'ah tribe near Stony Ford, Colusa Co.
Scene of Ceremony of July 20-22, 1907.

Retake of Preceding Frame

The roof poles, Hel'-lā-ti'-ke



Rough diagram of roof structure
from inside

Roundhouse of Shote'ah tribe near Stony Ford, Colusa Co., Calif.
Scene of Ceremony of July 20-22, 1907.

M/12cc/E20

Pomo Stock - Hamfo or Lower Lake Division

M/12cc/E20

78/15
Ctn. 4

15

Hamfo claim: Soda Bay and shore west to
Kelsey Creek. Told me different years
by 2 different men. -- *can*

Cole Cr. trib^{utary} to lower Kelsey Cr:

Indian name, Flint Cr. (K'tsah' be-di).

Mt Konokti belongs to 'Hamfo'.
can

not ~~it~~ Alena Kān'ně-mo-tak-no in Hāmfo

Hāmfo of Charhale (Lower Lake & Sulfur Bank)

Um'-mah-li or Um'-li is they or them. It is used also ^{by son-in-law in speaking of} ~~referring to~~ father-in-law or mother-in-law; and by father-in-law + mother-in-law in speaking of son-in-law, so as to avoid speaking the person's name.

Hāmfo

Harris Home -

Skin each for head - Too'-koo-e

Klim'-too-e's daughter-in-law Hā-kok = Valley Quail

Invitation to Devil Dance at Stony Ford
string of 20 pieces of small clam shell warfum.
The string of Beads - Hi'-hōl'-sah wit-kah-nē
The assemblage of people Hi'-hōl'-si.

If a person finds anywhere + picks up
one of Kibalakwee's ^(*astur atricapillus*?) Falco ^{red!} feathers
he will have a sore finger - to pick them
is so very 'stony'.

The Koi-em-fo branch of Hāmfo tribe at
Lower Lake tell me that they got their
obsidian a few miles up on the east side
of Char Lake, a little south of Sulfur Bank

(Afterward visited the place - See Journal
for 1906 - CSM)

Asks

'HAM-FŌ

Bull Island: Is this the same as Buckingham Island or Kah-mah-dōt (Kom' dōt, Kahm-dot) Island? on the west side of the north end of Lower Lake near the east base of Mount Konokti?

Hamfo claim: Soda Bay and shore west to Kelsey Creek. Told me different years by 2 different men. -- *can*

Cole Cr. tribe ^{*to*} lower Kelsey Cr.

Indian name Flint Cr. (K'tsah be-di).

Mt Konokti belongs to 'Hamfo.

Le-leek - *Miyakma ranchina on lower part Cole Cr. People came originally from Knight's bel or Calistoga*

Hamfo Enemies: ^{*'Hamfo*} They ^{*the*} tell me that the Win tribes of Long Valley (Chen'-po-sel & Lol-sel) and the Win tribes of Bear Valley (Choo-hel'-mensem) and Kotena Creek ('Klet-win) used to attack them. ~~the~~ ^{*the*} Hamfo name for the Bear Valley Choo-hel'-mensem Win and the ^{*(Kotena*} 'Klet-win collectively is Tet-shel.

The Berryessa Valley tribe the

Hamfo call { M'ful' sah-ko (Wormwood people).
 Mū-ful' sah-ko - *can*

July 1927

Hamfo of Lower Lake

The jewel stones used for most valuable necklace come from about 10 miles south(?) of Lower Lake, at a place called "Mawking" (?) Valley -- probably Morgan Valley. - can

Asks

Kah-low-yo-me: Ham'-fo name for "Stone House" rancheria (Too'-le-yo-me)

Are there two Stone Houses or is this a confusion of localities?

Yo'-tsah: Ham-fo name for Too-le-yo-me Rancheria on Putah Creek 2 or 3 miles east of "Stone House".--

This would indicate there are two Stone Houses.

To enter - Hamfo word:

Long G. L. - - Kil'-le

Seda By, Kahk'-mut-mut "buhhlip"

Kely G. - - Sab-dah-koi (or Sē-dah-koi) from Sē, Shiner.

Cole G. - - K'tsahb'-di (or K'tsahb'-di) meaning 'Flint Creek'.

Hain'-fo

Tsi-ts'it mā-sin' = Shrike or Butcherbird is the Bluejay's uncle. [2nd
Calif. Bluejay is Tsi'-tsi]

Hoo-noom'-tsah'-tah & Kingfisher was a great warrior amongst First People.

Ke'-il the headman talks too much. When a person talks too much the people call him or her Ke'-il.

Hanjo Enemies: They tell me that the Min tribes of

Long Valley (Chen-po-sel & Lot-sel) and the Win tribes of
Bear Valley (Choo-hel'memel) and Kotena Creek (Klet-win) used to
attack them. The Han'fo name for the Bear Valley, Choo-hel'memel-win
and the Kotena Klet-win collectively is Tet-shel.

The Bergezen valley take the Han'go call {m'ful' sah-ko (Wormwood people)
mü-ful' sah-ko Chom

Cham
July 1927

'Ham-f of Lower Lake.

Islands on west & south sides of Lower Lake:

Y₀ Ld. below Koi-e. was once inhabited. Connected with mainland dry summers.

Che-on'-dot. North of Yo.

Höm-döt. Farthest South - in entrance to outlet (each creek) in March.

Köm-dot. . ~~like~~ 2d. between two larger ones.

9 sequence: Che, Yo, Höm, Koi'e

Clear Lake Indian

Lt. G.W. Rennie visited Clear Lake in
 the summer of 1846 or 1847 & apparently
 camped at the foot of ^{mt} Kanakshi, in ^(Kom-dot-sh.)
 oak grove opposite a little island,
 about 400 yds from the lake fringed shore &
 long as < Tour of Duty in Calif, 113-118,
 120, 130-138
 1849
 (See my map of Clear Lake-Cam)

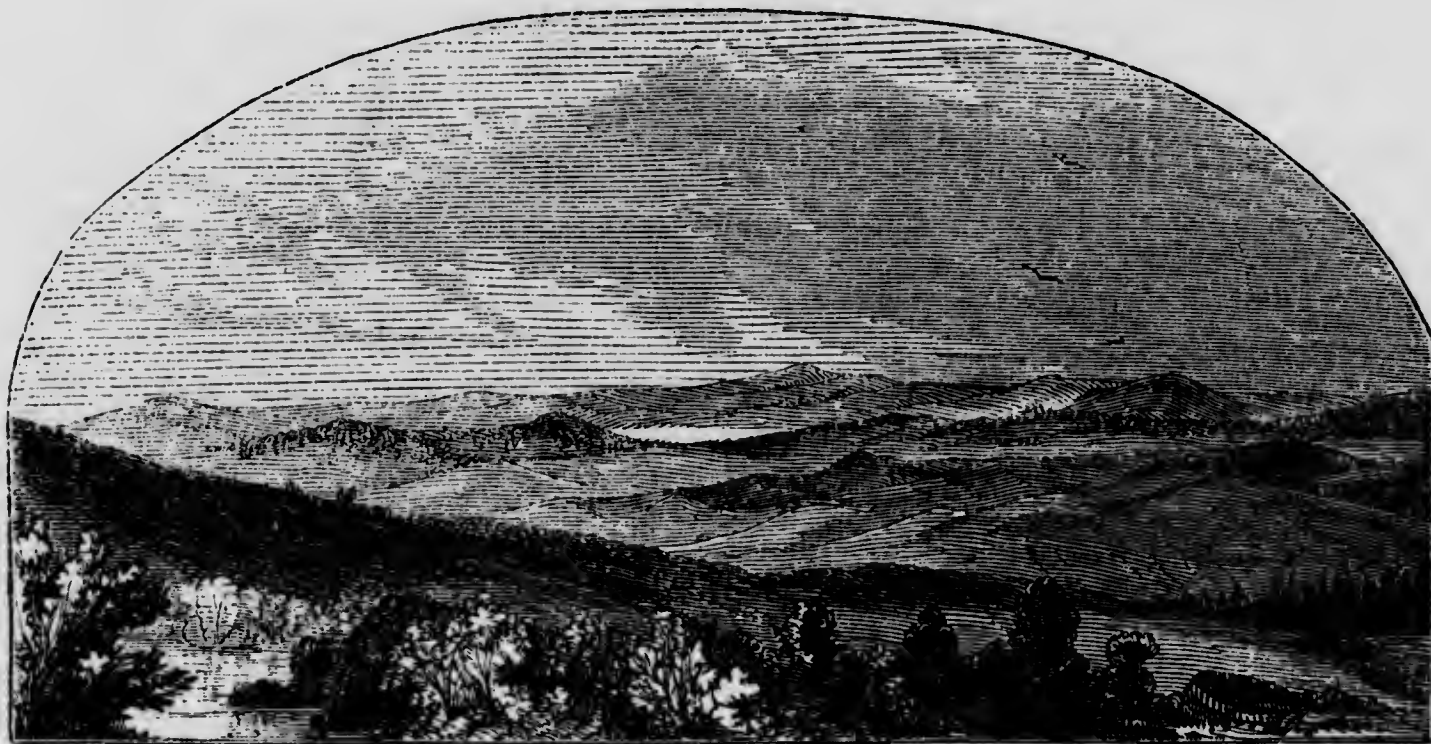
Chapter on Calif. Indians

blind, 119-1129

also 142-144; 159

doubt; but they were incited to engage in it by white men, worse than demons. "I might give you the names of the leading white persons engaged, but prudence dictates that I should not. It is said that the Chief Kanosh was there. If

so he is amenable to law, and liable to be punished. The Indians complain that in the division of the spoils they did not get their share—that their white brothers in crime did not divide equally with them, but gave them the refuse."



CLEAR LAKE, FROM THE RIDGE NEAR THE GEYSERS.

CLEAR LAKE.

The above excellent sketch of this mountain-bound sheet of water, has been kindly furnished us by Mr. Geo. Tirrell, an artist of great merit, who has spent nearly three years in picturing on canvas the beautiful scenes of California. As we never had the pleasure of seeing this remarkable lake, and as it has been well and fully described in our cotemporary, the *Hesperian*, we take pleasure in transcribing the article entire:

This beautiful Alpine sheet of water, overshadowed and hidden, so to speak, by surrounding peaks of the coast mountain, is one of the many inviting localities of our State, and deserves, as it is destined to be, far better known than it is at present. To the tourist, in search of the picturesque and sublime, the lakes of Switzerland could not present a more attractive feature. It is about fifty miles from Napa City, in a direction a little west of north. The route from the latter place to the lake, passes over alternate ranges of mountains and interven-

ing valleys, presenting a variety of scenery that would well repay the journey, even without the crowning view of one of the greatest natural curiosities of California. Clear Lake is an enormous fountain, having no supply tributaries, save the numerous springs, many of them boiling hot, rising on its margin and perhaps welling up from its bottom. A small river runs from it called Cache Creek, which, after pursuing a southeasterly course about fifty miles, enters the Sacramento Valley, and is lost among the lagoons that border the river. The lake is near the axis or divide of the coast mountains, on their eastern slope, and has an elevation of twelve or fourteen hundred feet above the sea level. The shape is irregular, and extends N. W. from its outlet, in length, about twenty-five miles. The breadth is variable; in traversing the lake from the outlet of Cache Creek, the shores alternately widen and contract from one to three miles, until, at a distance of ten or twelve miles, it is suddenly narrowed to less than half a mile; beyond this, the shores recede away from each other, to meet again in the distance, inclosing a circular basin of twelve miles in diameter; this portion is

known as Big Lake, in contradistinction to the part east of the strait, which is called "Lower Lake." On the south side of the Big Lake is Big Valley, a fertile plain of considerable extent, bounded on the south by a mountain ridge that divides it from the waters of the Pluton river, tributary to Russian river. The portion of the lake east of the straits, is crowded by the mountains, which spring up from the water's edge. Towards the eastern extremity, however, they recede, and a valley is formed that extends five or six miles beyond the lake, down Cache Creek. The peculiar, sinuous shore line, gives rise to numerous little bays and harbors, where the light canoes of the Indians are anchored, when their dusky owners rest from their work of catching fish, or killing wild fowl, with which the water abounds. Several beautiful little islands, elevated but a few feet above the water, shaded with broad-spreading, ever-green oaks—of the extent of from one to fifteen acres, add much to the picturesque effect. To these secluded spots the Indians of the neighboring valleys have retreated; and the wreck of a tribe that, but a few years ago, was counted by thousands, now finds ample room for its diminished numbers on these isolated specks of land. They are a harmless and inoffensive people, and seem to have no difficulty with the whites. They live abundantly on fish and fowl, and the only dread they seem to have, is that they may be forced to go to some Government Reservation.

On the north side the mountains rise from the immediate margin nearly the entire length of the lake, leaving only a narrow pathway near the water. A few little valley coves of exceedingly fertile soil, lie hid in the folds of the mountain, and open to the lake their only outlet. The largest of these is called "Loon Valley," and contains about fifty acres. With this exception the north shore is bold and precipitous. The water has a depth of fifty or sixty feet to within a few yards of the land, all around the northern side; towards the eastern extremity there are, however, several little bays with shelving shores and bottoms. In one of these bays, numerous springs of boiling hot water make their way up through the fissures of the smooth rock bottom, extending from the margin of the water to a distance of two or three hundred feet into the lake, spreading along

the shore to twice that distance, and forming one of the most delightful bathing places imaginable. You can have a bath of almost any temperature, by getting nearer or farther from one of the hot jets. Some caution is, however, requisite, as I found to my cost, by placing my foot, when wading about, over one of these jets. Several such places are observable, where hot water, accompanied with gas, issues from round openings in the rocks. In one place in the centre of the lake, I found gas bubbles, in large quantities, constantly agitating the surface, over an extent of hundreds of acres. The water was seventy-five feet deep, and although the surface presented no increase of temperature, I imagine the bottom was a locality of hot springs, such as I observed along the shore in shallow water. Some of these springs seem to be pure water, others are highly impregnated with mineral matters. The whole neighborhood abounds with mineral springs, generally hot, and the volcanic aspect of the country gives reason to believe that subterranean fires are yet active at no great depth below.

THE CITY OF STOCKTON.

This flourishing commercial city is situated in the valley of the San Joaquin, at the head of a deep navigable slough or arm of the San Joaquin river, about three miles from its junction with that stream. The luxuriant foliage of the trees and shrubs impress the stranger with the great fertility of the soil; and the unusually large number of windmills of the manner of irrigation. So marked a feature as the latter has secured to the locality the cognomen of "the City of Windmills."

The land upon which the city stands is part of a grant made by Gov. Micheltona to Capt. C. M. Weber and Mr. Gulnac, in 1844, and who most probably were the first white settlers in the valley of the San Joaquin; although some Canadian Frenchmen in the employ of the Hudson Bay Co. spent several hunting seasons here, commencing as early as 1834.